Homage to Vedanta Desika Series No. 4



ईशावास्योपनिषद्भाष्यम्

ISAVASYOPANISHAD BHASHYA

By

SRI VEDANTA DESIKA

Critically Edited

with

Introduction, Translation and Notes

By

Dr. K. C. VARADACHARI, M.A., Ph.D.

AND

Panditharaja D. T. THATHACHARYA, Siromani, M.O.L.

Published By

VEDANTA DESIKA RESEARCH SOCIETY

20 BURKIT ROAD, T. NAGAR, MADRAS-17

1975

Printed in 1975

LIBRARY EDITION (250 Copies)

Copies can be had of
VEDANTA DESIKA RESEARCH SOCIETY
20, Burkit Road, Madras-17



Printed by D S Krishnachar Proprietor Prabha Printing House
22 A, Dr D V Gundappa Road Basavanagudi Bangalore-4

FOREWORD

I have been asked to write a Foreword to this reprint of one of the early numbers of the Sri Venkatesvara Oriental Series of Tirupati To write a foreword to the text of so great an Upanishad as Isavasya with the Bhashya of so great a philosopher as Sri Vedanta Desika and an introduction, translation and notes in English by two eminent modern scholars is to hold a candle to the sun The best that I could do is to say four words "Thank you very much" to the Vedanta Desika Research Society and its active worker Sri V Srinivasa Raghavan for the service they are rendering to the public by publishing such works Such publications will help all of us to acquire and improve our acquaintance with our ancient cultural heritage and evoke in us an active desire for its deeper study, so that we may live a life worthy of the inheritors of that great heritage

A NARAYANA PAI
Retired Chief Justice
Mysore High Court

PUBLISHER'S PREFACE

Vedanta Desika chose only one Upanishad—Isavasya Upanishad to write a commentary and only one of the Alwars Pasurams—Thiruppanalwar's Amanalathipuran to interpret in great detail So we decided to publish the Acharya's interpretation of Isavasya Upanishad as the Fourth Book in our series Two great authoritative and devout scholars the late Panditha Raja D T Thathachariar and Dr K C Varadachariar of Thirupathi had published an erudite edition under the auspices of Thirumalai Thiruppathi Devasthanam series Though it had run into two editions it was long out of print This is another reason for our printing this book in our series

We are grateful to the Executive Officer of the Thirumalai-Thirupathi Devasthanam for permitting us to re print the book in our series We have added two brilliant essays by the late Dr K C Varadachari in the Appendix Both these being original articles by the great scholar throws a flood of light on two aspects of the Upanishad which will be a delight to Researchers and a useful study for students of this Upanishad

Our first publication on Subhashithanivi and our Second on Hamsa Sandesa were reviewed apreciatively by the Internationaly well-known magazines of Baroda University and Punjab University Our third Publication on Tatparya Ratnavali and Saratn which was published for the first time was welcomed as not only an excellent publication, but also a necessary one, as it was not well known to many of our Vaishnavites

We expect this book will receive the same appreciative reception as our previous three books in our Homage to Desika Series from the scholarly world

We are grateful to Retired Chief Justice A Narayana Pai for his encouraging foreword We are indebted to Sri D S Krishnachar of Prabha Printing House, Bangalore 560004 for the good printing of the book

The next publication in our series is on Yadavabhyudayam of Vedanta Desika with text and translation which is now in the press Sankalpa Suryodayam is also under print Other works of Sri Desika are under preparation and will follow in quick succession

V Srinivasa Raghavan
Honorary Secretary

CONTENTS



VEDANTA DESIKA IN THIRUVAHINDRAPURAM

ISĀVĀSYOPANISAD—BHĀSYA OF VENKATANĀTHA

INTRODUCTION

This is the first of the Upanisad bhāsyas according to Viśistādvaita Philosophy undertaken for being translated into English with critical notes. The importance of this kind of work needs hardly be exaggerated Philosophy and Religion, it will be seen, owe their deepest inspiration to the fine and excellent theism breathing through these Upaniṣads Through the ages, the culture of India was imbibed from these unfailing springs of spiritual consciousness that had its roots in Divine Knowledge, Divine Action and Divine Devotion culminating in Divine Birth The necessity to rescue Philosophy and Religion from futilities of political and social inertia is everywhere felt A divine consciousness must once more take possession of our entire being and transmute us and lead us on the Divine Path Such a promise is eminently capable of being fulfilled by students and practisers of the Iśvara-Yoga

THE LIFE OF SRI VEKATANATHA

Srī Venkatanātha, the most important thinker of the Viśistādvaita School of Philosophy after Srī Rāmānuja was born at Tūppul, a suburb of Kāñcī (modern Conjeevaram), in the Tamil month of Purattāśi of the year *Vibhava* corresponding to the 17th September 1268 A D. As Sri Venkatanātha was born under the asterism Sravana, the asterism of Sri Venkateśa of the famous Tirumalai shrine, he was named after Him Tradition has it that Sri Venkatanātha's father Ananta

Suri and mother Totarammā visited the shrine sometime before their illustrious son was born to them, and that one night they dreamt that the Lord of the shrine sent His bell to incarnate as their son The story is testified to by Sri Venkatanatha himself in his drama *Sañkalpasuryodaya* [1]

Śri Venkatanātha had a heritage suited to his genius He was a lineal descendant of a personal disciple of Sri Ramānuja through his father [2] Through his mother he was related to Sri Ramanuja's personal disciple and nephew Pranatartihara, otherwise known as the Vedanta Udayanacarya Pranatartihara had a grandson and a grand-daughter, the former was the famous author of *Nyāya Kulisa*, Rāmanuja, and the latter was the mother of Sri Venkatanatha Thus from his infancy, he grew up in the midst of the tradition of Sri Ramānuja's philosophy

Śri Venkatanatha was brought up by his uncle, Ātreya Ramānuja familiarly known as Appullar Sri Venkatanatha manifested signs of being a genius His memory was very keen and he required no second reading His extraordinary retentive powers in this respect were displayed, it seems, on more than one occasion When very young and yet a child, his remarkable memory was manifested when he assisted in giving the clue to the great Nadatur Vatsya Varada carya in one of his discourses The manner he *seems* to have done this was still more remarkable, as he seems

1 *Sankalpasuryodaya* I Act 15 v

2 J B R A S, 1915 16 p 379

to have done this without violating the injunction of the scriptures not to repeat the scriptural text without proper instruction from a Guru

When he reached the appropriate age he was initiated into spiritual life by his uncle and he continued to study everything under him He completed all his studies by his twentieth year His knowledge was encyclopaedic and this fundamental equipment of his studies is displayed in his very early works too

He married about his twentieth year His married life seems to have been very fortunate It shows none of those conflicts that so much marred the life of Śri Rāmānuja On the contrary he was excellently married, and his life as a householder was an ideal one Happy nations as a rule have no history to leave behind them, so too happy couples When Śri Venkatanatha pleads for the life of a householder as more befitting to man than the more arduous Sannyāsin's, one can infer that married life is a life of responsibility to oneself and to one's community and race, which provided it is lived properly, will yield the highest bliss possible to the human being on this planet We cannot say exactly how long it lasted or how long his wife lived We only know that he was father of a son about his forty-seventh year of life, nearly twenty eight years after his marriage (1316 A D)

Soon after his marriage Śri Venkatanatha went to Tiruvahindrapuram (near modern Cuddalore, South Arcot District), a beautiful hamlet situated on the banks of the river Garuda (Gadilam) This was the period of perfect preparation and meditation and penance

He attained in the course of his first two years there miraculous powers from Srī Hayagriva (Sri Visnu of the form of Hayagriva) and also from Garuda Perhaps it is through their blessings he turned to melodious versification and produced hymns in praise of Devanayaka and Hayagriva It was also during this period he began his discourses on the Sri Bhasya, Bhagavad Gita and on the secret doctrines of the Viśistādvaita He also became a master of arts and crafts, and attained such proficiency as to be called *Sarvatantrasvatantra* [1]

His life at Tiruvahindrapuram seems to have lasted about twenty years He exemplified in himself profoundest wisdom of the Upanisads and Prabandham For him, ordinary life regulated and governed by total surrender to the Lord is no menace to spiritual communion and development All actions prescribed by the scripture have to be performed, for there is no way open to man other than service of the Divine A life of renunciation (*vairāgya*) can go along with the human conditions of love and possession of children He seems to have followed *uñcha vrtti* the profession of begging for rice for his daily needs, thus typifying utter dependency for maintenance on God to whose service he had consecrated himself

It is just possible that Sri Venkatanātha became conscious of his mission in life about this time It is one of those recurring facts of psychological conscious ness of a sect or community, religious or secular, to seek

1 A well that Śri Venkaṭanatha constructed can even now be seen at Tiruvah ndrapuram as also the image cast of him by himself

to endow its chief teacher or messiah, who had brought unity and solace to that community, with all the glory of a son of God Supernatural claims have always been made on behalf of almost all great personalities It has great value and evangelical force during the period of the mission The leaders themselves because of their sincere and abiding consciousness of their duty to their God, accept the mantle of this great responsibility Sri Venkatanātha was no exception to this The dream prophecy was there He had to accept the mantle that God had destined him for His abiding concern seems to have been to dispel the darkness and demoniac fury of unspiritual forces encircling his community, whilst himself increasing the spiritual light and power of his own community This twofold purpose of destruction of anti spiritual forces and increasing of spiritual forces, or in the words of the *Iśāvāsyopanisad*, increasing the birth-forces whilst destroying the death-forces seems to have been his main concern It is this consciousness, tri polar as it is, that pervades like the perfume eternal, the entire conduct of SrI Venkatanātha In all his works there is mastry as well as complete surrender to the Divine in all his dealings there is the sacred presence of divine humility. It is this that has made him the most relentless opponent of all that is trash and an admirer of all that is noble and lofty and godly

His life of preparation for the great mission having been over he started on a pilgrimage tour to the famous shrines sprinkled all over India, this being one of the most important duties of every Hindu He left for Kāñcī, and on the way, he visited the famous

Tırukoılūr temple where he composed the *Dehalıśa-stuti*, on the Lord Dehalıśa who manıfested Hımself to the first three Ālvārs, Poygaı, Bhūtı and Pey.

Hıs stay at Kañcı was short Lıke the Ālvārs, he composed a hymn on the most ımportant shrınes he vısıted ın South Indıa He composed a hymn at Kāñcı on Varadaraja—the *Varadarāja pañcāśat* Hıs next halt was at Tırupatı, where he composed the magnıficent *Dayā śataka* on hıs patron Deıty From Tırupatı he seems to have vısıted Śrıśaıla, Ahobılam and other places He proceeded to the north vısıtıng the famous places of Hıstory of Rāma and Śrī Krsna and Badarı and Jagannāth Pūrı On hıs retun journey he seems to have vısıted Tırupatı and then Kañcı Thıs pılgrımage seems to have lasted about five years We do not have any detaıled account about thıs ıtınerary There are no composıtıons on or praıses of any deıty ın Northern Indıa

No sooner than he returned to Kañcı, he was ınvıted to Srırangan to take part ın a debate wıth an advaıtıc scholar ın the year 1310 A D The leaders at Srırangam were unable to meet the arguments advanced by the advaıtıc scholar, and as Srı Venkatanatha ınherıted the mantles of Śrı Bhasya sımhāsanadhıpatı and Prabandha-sımhāsanādhıpatı after the demıse of hıs uncle Ātreya Ramanuja, he was ınvıted to refute those arguments Śrī Venkatanatha successfully refuted the arguments of the advaıtıc teacher[1] and thus won for hımself laurels and encomıum He was gıven the tıtle of *Vedantātarya*—the master teacher of Vedanta[2] He was now the

1 It appears that the Advaıtıc teacher was one Krsna Mıśra We are not able to state definıtely whether thıs was the author of the *Prabodha candrodaya* But ıt ıs lıkely

2 *Adhıkarana Saravalı* openıng verse

acknowledged leader of the Philosophy of Viśistadvaita The two divisions of the Sri Vaisnava thought, the northern and southern, which Sri Ramanuja had unified in his person after Yamunacarya, tended to fall asunder as the seat of the Chief of Sri Vaisnavism had to be at two capitals Kañci had always been the seat of great literary activity not merely of Viśistadvaita but also of all other schools of thought The literary fulcrum thus was at Kanci Srirangam was the shrine of Pra bhandha literature—that is its main interest was in the devotional poetry of the Alvars The chiefs who followed Sri Ramanuja seem to have followed the principle of living in both capitals by turns But when old age overtook them they could not undertake the task of moving between one place and the other Thus there grew up two schools one which was at Kañci under the direct inspiration and presence of the Chief, and another that found chiefs at Srirangam itself to cater to the needs of the devotees there But this divergency seems to have been overcome in the year 1310 when Sri Venkatanatha who resided at Tiru vahindrapuram, which is mid way between the two places, decided to spend his days at Srirangam

It was about this time he began writing his great commentaries on the Sri Bhasya Gita Bhasya and wrote down his *rahasyas* Sri Venkatanatha was a synthetic thinker and a provisional realist His aim had been to create the conditions of a renascent Hinduism which did not belittle anything of the former heritage of the Vedas, Upanisads, Smrtis Puranas and the Mimamsa His method of interpretation always aimed at the synthesis of the entire content of the

traditional knowledge and lore It was not, as he himself said, a new methodology, but rather it was the rejuvenation of the ancient methodology that marked the Vedāntasutrakāra, Jaimini, Bodhāyana, Rāmānuja and his own teachers Nadatur Ammāl and Ātreya Ramānuja It is the perfecting of this methodology that earned for him the unique title of *Deśika* or Ācārya

It is one of the most important features of Viśistādvaitic thought that it exemplified the truth, that truth in whatever language expressed is truth, provided it stands the test of criticism The great contribution which Sri Vekatanatha made to Viśistadvaita literature was to explain the unity of the teaching of the Ālvārs and the Upanisads Three streams of thought flowed into the river of Viśistādvaita, the Vedas, Upaniṣads including the smrti and itihasas and puranas, and the tantras represented by the Pañcarātra, and the Tamil compositions of the Ālvārs It is the confluence of these three streams that culminated in the writings of Śri Venkatanatha who composed with equal facility in both sanskrit and tamil, and stamped Viśistadvaita with the austere thought of Vedanta, the worship of the Āgama, and the beauty of the Alvār s wisdom Viśistadvaita awaited the arrival of a genius to do this task and it got the seer to do it in Śri Venkatanatha No surprise then that Śri Venkatanātha was affectionately and admiringly called the Ācarya To speak about Deśika is to speak about Viśistadvaita The dream and wish of Yamunacārya got its fullest realization in the person of Śri Venkatanatha [1]

---

1 See *Life of Ramanuja*

This was the peak of his life His mission was started under excellent auspices Everywhere there was admiration for the master In 1316 A D Srī Venkatanātha was the proud father of a boy who, it appears, possessed all the great qualities of his illustrious father It was as if the life of completest happiness was vouchsafed for Srī Venkatanatha

But the life that promised such a luminous future was assailed by petty jealousies The tendentious activities of rival schools began to manifest uncomfortable forebodings of a disruption Unfortunately it began to centre round the person of Śri Venkatanātha. Personal insults, slights and even severe man handling seem to have taken place People began to refuse cooperation to him in the performance of oblations to his manes, a row of sandals was hung at the door step of his residence so that it could strike him when he came out These trials on his patience made him understand that despite all that he could do to soothen the embittered feelings, and despite his willingness to treat them as of no serious concern, and despite his general sense of humour, he was not wanted at Srīrangam Thus he left Srirangam about the year 1319 A D for Satyamangalam[1] on the borders of Mysore unwilling to be the cause of serious cleavage in the community It was perhaps during this period between 1310 and 1319 A D he was challenged to compose in one night a poem on the sandals of Srī Ranganatha by a member of the rival community, which he did, on the completion of

[1] Dr S Krishnaswami Aiyangar holds that it is 'Sattegale' (Satyakala) in his review of this book in *Journal of Indian History* Dec 1942

which his superior mastery in composition was acknow ledged by the grant of the title '*Kavitārkikasimha*' to him by the learned assembly of Judges That work is known as *Pādukā-Sahasram* It is also probable that Sri Venkatanātha composed the *Sañkalpasūryodaya* about this time

After a few years, lasting about five years, he seems to have been once again called upon to refute another advaitic scholar at Srirangam Srī Venkatanātha returned to Srīrangam and defeated the opponent through the offices of his disciple *Brahmatantrasvāmi* It is presumably as a result of these series of debates that Sri Venkatanātha composed the *Śatadūsani* so as to be helpful to the students and teachers of Viśistadvaita to refute the opposing schools It is also likely that the *Paramata bhanga* was composed with the same intention

It appeared that after the cloud of mistrust and jealousy that marred his life between 1319 A D and 1325 A D , there had come after all the bright sunshine But this was not to be Scarcely a year afterwards the invading hordes of Malik Kafur were pressing down wards into South India carrying with them the flames of relentless persecution and massacre and vandalism Idol worship or rather Pratimā-worship, which is one of the most important elements of Sri Vaisnava religion, was assailed Idols of worship were removed from the sanctuaries to interior places for fear of desecration and spoliation and mutilation Srirangam underwent this fiery ordeal in 1326 A D Sri Vedānta Deśika, Srī Pillai Lokācārya and other eminent leaders of Vaiṣnavism had to flee People numbering ten

thousand staunch devotees, were massacred in attempting to stem the onslaught of the Moslem leader, whilst Sri Vedānta Deśika and Sri Pillai Lokācārya hurried away from the city in possession of the Śruta-prakāśika-commentary on the *Śrī Bhāṣya* and the Image of Sri-ranganātha After some arduous journey Sri Venkaṭanātha went to Mysore It is likely that his son and wife were living at Satyamangalam at this time or were sent to that place just previous to the invasion apprehending danger So much so, there is no mention of them in this escapade from Srirangam

After some years spent in the old place of exile of Sri Rāmanuja, Tirunārāyanapuram, he seems to have returned to his old haunt Satyamangalam in 1335 A D. It is recounted that during this period of exile, his old friend Sri Vidyaranya Swāmin, the minister of king Bukka I, the founder of the Vijayanagar, the capital of the great Empire of Vijayanagar, invited Sri Venkatanātha to reside at the Court of Vijayanagar, obviously moved by the impecunious circumstances of Sri Venkatanātha It appears that though moved by this offer, Srī Venkatanātha courteously declined this honour and help, with five verses breathing rare beauty and humility He was content to enjoy the wealth that God had infinitely given him, the wealth of knowledge [1] For him there was no place for compromise in religious life just as there was no compromise with falsity

Sri Vedānta Deśika continued to live a quiet and peaceful life delivering lectures and discourses on the many points of the doctrine He had already written

1 cf The ideal of the Iśa, I & cf Janaka's famous couplet "Anantam bata me vittam '

innumerable hymns, controversial works and commentaries, and composed original kāvyas It was in every sense a peaceful period As usual his disciples flocked to him at this new shrine of power There was only one dark cloud, the cloud that darkened the sky of Hindu Religion It was only about thirty years afterwards that the Hindu Empire founded at Vijayanagar grew sufficiently powerful to drive out the invaders It is stated that sorely grieved Śri Venkatanātha composed the *Abhīti stava* about this time Almost in response to this prayer of the devotee, God seems to have, through the instrumentality of one Gopanārya, a General stationed at Gingee, driven out the last of the invaders from Śrirangam and installed the Idol of Śriranganātha who had been moved from place to place during those thirty years This was in 1361 A D Knowing this fact Śri Venkatanātha returned to Śrirangam rejoicing in this answer to his prayers The two verses that he wrote praising the services of Gopanarya are even today to be seen incised on the wall at Śrirangam

Having lived a full life of service (*kaiñkarya*) in the cause of the philosophy of Śri Ramanuja, Śri Vedanta Deśika passed away in the month of Kārthigai Saumya year 1369 A D Thus came an end a great epoch in Viśistādvaita

II

THE PHILOSOPHY OF SRI VENKATANATHA

The philosophy of Śri Venkatanatha cannot be summarised within the short compass of an introduction But certain general outlines can be drawn The

Philosophy of Sri Venkatanātha is identical with that of Sri Rāmānuja, and it is considered that the great merit of Sri Venkaṭanātha's writings lies in the synthesis and correlation that he has made between the several thinkers who preceded him He has referred to almost all his predecessors and has criticised them or supplemented their views with arguments revealing wealth of understanding altogether unsurpassed His life was on the philosophical side consecrated to unravelling the intricate points of philosophical value which might lead to a synthetic understanding of the Vedic and Upanisadic literature and Prabandhic thought This of course was necessitated by the tendency of many followers of the central thought of Sri Ramānuja to interpret onesidedly On the other hand, the constant revival of philosophical disputations between rival sects or philosophies imposed on the philosopher the obligation to substantiate his subtle Organistic viewpoint It is more easy to accept a materialistic monism or plura lism or a spiritualistic monism or pluralism, but it is difficult to tread the path of Synthesis that orders all existence or reality on the basis of a central principle of Organic relationship This difficult task to which he addressed himself required prodigious labour and persistent attention to details It is usual for most philosophers to take a very comprehensive view without entering into the manifold details of the scheme or order adumbrated That satisfies superficial souls or believers but that cannot satisfy the carping critic who would insist upon the manifold details being filled in This was the task imposed on the leader, and Sri Venkatanātha, the giant he was, undertook the working

out of the innumerable details of the system not only on its philosophical side, but also whenever the philosophical phased into praxis and ethics, and all this without losing the fundamental basis of spiritual consciousness of the One All-abiding Divine. This radiant man, spurning all pomp and power and pelf, tenacious and zealous in the cause of promoting a better understanding of the ralation between God and man and the world, confident about himself, trusting God, ever at the service of truth, deeply learned in the thought and knowledge of all the literature, whether Sanskritic or Tamil or Prākrit. a venerable teacher and fierce antagonist, compelling absolute obedience of his disciples, a patient craftsman and rigid follower of the śāstraic injunctions,—Śrī Venkaṭanātha—was the very embodiment of the spirit of Viśiṣṭādvaita. We find that his main desire has been to show the good life, the life that God has imposed or has ordered in the world. The path of realization is not through mere intellectual understanding nor mere works, but through Devotion, Bhakti, which includes the performance of works as well as understanding. The cognitive and conative faculties of man should be directed by the power of devotion to the highest reality, the self of all, and become the Vision of integral Unity. This devotion can be manifested fully and integrally through the understanding of the integral or organic unity of dependence on the Supreme Being, the Lord, who is the final Object of our life (*parama purusārtha*). The love of God, faith in His wisdom, in His being our only means of salvation, faith in His perfect love for man and His anxiety to lead man to His own transcendent

puissant place are real and urgently necessary for man's progress The ideal of the Īśavasyopaniṣad which is herein presented in translation and the Bhagavad Gītā teaching mingle harmoniously with the central meaning of the ecstacies of the Ālvārs It is no wonder therefore Śrī Venkatanātha finding that a final and absorbing synthesis of Upaniṣadic thought is presented only in the Īśāvasyopaniṣad, commented on this Upaniṣad only

In all the works that this master has written, there is a unity of purpose, the central purpose, of representing the system of thought for which he stood, of which he was the most important representative evangel for nearly a century He has written a masterpiece of logic and dialectic such as the *Tattva-muktakalāpa* with his own commentary *Sarvārtha-siddhi* This, in his own words, stands as a testimony to his omniscient understanding and grasp of all systems of thought His renovating efforts in the sphere of logic are illustrated by his *Nyaya-pariśuddhi* *Nyaya-siddhāñjanam* and *Seśvara mīmamsa* His controversial works are his *Śatadūṣaṇi* and his *Paramatabhanga*, and *Vādītrayakhandana* His expository works and commentaries are the *Tattva-tika* on the Śri Bhasya, *Tatparya candrikā* on the Gita-Bhasya, *Adhikarana sāravali* on the Śri Bhāsya, *Īśāvāsyopaniṣad bhasya* on the Upaniṣad, *Pañcarātra rakṣā* and others His poetic talent and mastery of composition are displayed in his *Yadavābhyudaya* (modelled on the Raghuvamśa), *Hamsasandeśa* modelled on the Meghadūta, *Sañkalpa-suryodaya* as a counterblast to the Prabodha candrodaya, and his *Subhāṣitanīvi* modelled perhaps on the Bhartrhari's Satakas and the *Pādukā*

sahasra. In addition he has composed 30 hymns on the several deities. He has written extensively on the inner secret doctrines of the Śrīvaiśnavas. On the whole he seems to have composed 118 works, a prodigious output of literary and philosophical value. His works have been acclaimed as of the highest quality by his contemporaries as well as his successors. The famous Appayya Dīkṣita has written the commentary on his *Yādavabhyudaya*—which shows the high esteem in which that famous Advaitic scholar held Śrī Venkaṭanātha.

Despite the fact that his logical and philosophical thought had not been paid attention to as much as it deserves by monistic idealists such as Prof. S. N. Das Gupta[1] and others, he requires to be studied as a careful thinker in logic who seeks to supplant the mere ideological theories of idealism by a more profound understanding of the intuitive logic which corresponds most closely to Organistic conception. The instrument of thought must be of the same order as the metaphysical system in which it finds a place. Logical theories cannot be sundered apart from their metaphysical bases. It is true that an inductive study of thought and its principles will yield us a truly critical account of logic. Such a logic, however, should have to presume the reality of its own account. An inductive study of thought will not be able to overstep its own shadow or presuppositions. It must start with the experience it finds, rather than seek to transplant itself elsewhere. It is this demand of realistic thought that happens to be the safest level of experience. Thought,

1. History of Indian Philosophy, Vol. III.

building itself upon such foundations, will finally construct its edifice of knowledge on the surest bases of science and human experience not excluding any experience of which the human being may be capable Religious and mystical consciousness and even the realization of the Divine fall within this scheme of understanding It is this that Sri Venkatanatha seeks to achieve through his logical works In organistic hypothesis, thus, the foundations of thought are well-laid and are capable of being intuitive and intellectual, pragmatic and ethical

To have laid the foundations of this kind of logic is the greatest contribution of Sri Venkatanātha It is unfortunately true however that this great work has not been continued after him as splendidly as may be desired

III

THE TWO RECENSIONS

The Iśāvasyopanisad forms the final chapter out of the forty which constitute the Vājasaneya Samhita of the White Yajur Veda [1] There are two recensions of the above samhitā namely the Kānva and the Madhyandina The Upanisad, as we have it, belongs to the Kanva school There are, however, slight differences between the Samhita text and the Upanisad text

(1) In the *V* mantra[2] there is added *u* between *tad*

1 Śukla Yajur Veda was revealed to Ṛṣi Yajñavalkya by the Sun in the form of Hayagriva or Vaji (horse)

2 In the text used by all the commentators, with the exception of Sri Venkaṭanatha the Vth mantra first pada omits the *u* between *tad* and *na*

and *na* in the first pāda, and between *tad* and *antike* in the second pāda. (ii) In the VI mantra the Samhitā reading is *Ātmanneva.* The Upaniṣad reads *Atmanyeva,* and (iii) finally the Samhitā-Upaniṣad when recited as part of the Saṃhitā ends with the words *OM Kham Brahma.*

The differences as between the two recensions are very many. An understanding of these helps considerably our appreciation of the Bhāsya of Sri Venkatanātha at more than one place The two recensions are given below. The Kānva version is given here as Upanisad and not as Samhitā.

KĀNVA (K)	MĀDHYANDINA (M)	
हरिः ओम्		
1. ईशा वास्यमिद सर्वं	ईशा वास्यमिदँ सर्वं	
यत्किञ्च जगत्या जगत् ।	यत्किञ्च जगत्यां जगत् ।	
तेन त्यक्तेन भुञ्जीथा	तेन त्यक्तेन भुञ्जीथा	
मा गृधः कस्यस्विद्धनम् ॥	मा गृध. कस्यस्विद्धनम् ॥	1
2. कुर्वन्नेवेह कर्माणि	कुर्वन्नेवेह कर्माणि	
जिजीविषेच्छत समाः ।	जिजीविषेच्छतं समाः ।	
एव त्वयि नान्यथेतोऽस्ति	एव त्वयि नान्यथेतोऽस्ति	
न कर्म लिप्यते नरे ॥	न कर्म लिप्यते नरे ॥	2
3. असुर्या नाम ते लोका	असुर्या नाम ते लोका	
अन्धेन तमसाऽऽवृताः ।	अन्धेन तमसाऽऽवृताः ।	
तांस्ते प्रेत्याभिगच्छन्ति	तांस्ते प्रेत्यापिगच्छन्ति	
ये के चात्महना जनाः ॥	ये के चात्महनो जना. ॥	3

4. अनेजदेकं मनसो जवीयो	अनेजदेकमनसो जवीयो	
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।	नैनद्देवा आप्नुवन् पूर्वमर्शत् ।	
तद्धावतोऽन्यानत्येति तिष्ठ-	तद्धावतोऽन्यानत्येति तिष्ठ-	
त्तस्मिन्नपो मातरिश्वा दधाति ॥	त्तस्मिन्नपो मातरिश्वा दधाति ॥	4
5. तदेजति तद्दु नैजति	तदेजति तन्नैजति	
तद्दूरे तद्वन्तिके ।	तद्दूरे तद्वन्तिके ।	
तदन्तरस्य सर्वस्य	तदन्तरस्य सर्वस्य	
तदु सर्वस्यास्य बाह्यतः ॥	तदु सर्वस्यास्य बाह्यतः ॥	5
6. यस्तु सर्वाणि भूता-	यस्तु सर्वाणि भूता-	
न्यात्मन्येवानुपश्यति ।	न्यात्मन्येवानुपश्यति ।	
सर्वभूतेषु चात्मानं	सर्वभूतेषु चात्मानं	
ततो न विजुगुप्सते ॥	ततो न विचिकित्सति ॥	6
7. यस्मिन् सर्वाणि भूता-	यस्मिन् सर्वाणि भूता-	
न्यात्मैवाभूद्विजानतः ।	न्यात्मैवाभूद्विजानतः ।	
तत्र को मोहः कः शोक	तत्र को मोहः कः शोक	
एकत्वमनुपश्यतः ॥	एकत्वमनुपश्यतः ॥	7
8. स पर्यगाच्छुक्रमकायमव्रण-	स पर्यगाच्छुक्रमकायमव्रण-	
मस्नाविरं शुद्धमपापविद्धम् ।	मस्नाविरं शुद्धमपापविद्धम् ।	
कविर्मनीषी परिभूः स्वयंभू-	कविर्मनीषी परिभूः स्वयंभू-	
र्याथातथ्यतोऽर्थान्व्यदधाच्छा-	र्याथातथ्यतोऽर्थान् व्यदधाच्छा-	
श्वतीभ्यः समाभ्यः ॥	श्वतीभ्यः समाभ्यः ॥	8
9. अन्धं तमः प्रविशन्ति	[1]अन्धं तमः प्रविशन्ति	
येऽविद्यामुपासते ।	येऽसंभूतिमुपासते ।	

1. Verses 9-11 in the Mādhyandina recension are identical with the 12-14 of the Kāṇva recension whereas 12-14 M are identical with K.

ततो भूय इव ते तमो य उ विद्याया रता ॥	ततो भूय इव ते तमो य उ सभूत्या रता ॥ 9
10 अन्यदेवाहुर्विद्ययाऽ न्यदाहुरविद्यया । इति शुश्रुम धीराणा ये नस्तद्विचचक्षिरे ॥	अन्यदेवाहु सभवा- दन्यदाहुरसभवात् । इति शुश्रुम धीराणा ये नस्तद्विचचक्षिरे ॥ 10
11. विद्या चाविद्या च यस्तद्वेदोभय सह । अविद्यया मृत्यु तीर्त्वा विद्ययाऽमृतमश्नुते ॥	सभूति च विनाश च यस्तद्वेदोभय सह । विनाशेन मृत्यु तीर्त्वा सभूत्याऽमृतमश्नुते ॥ 11
12 [1]अन्ध तम प्रविशन्ति येऽसभूतिमुपासते । ततो भूय इव ते तमो य उ सभूत्या रता ॥	अन्ध तम प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो य उ विद्याया रता ॥ 12
13. अन्यदेवाहु सभवा दन्यदाहुरसभवात् । इति शुश्रुम धीराणा ये न स्तद्विचचक्षिरे ॥	अन्यदेवाहुर्विद्याया अन्यदाहुरविद्यायाः । इति शुश्रुम धीराणा ये न स्तद्विचचक्षिरे ॥ 13
14 सभूतिं च विनाश च यस्तद्वेदोभय सह । विनाशेन मृत्यु तीर्त्वा सभूत्याऽमृतमश्नुते ॥	विद्या चाविद्या च यस्तद्वेदोभय सह । अविद्यया मृत्यु तीर्त्वा विद्ययाऽमृतमश्नुते ॥ 14

1. The 17 M is a composite verse comprising parts of the 15 and 16 K

15. हिरण्मयेन पात्रेण
सत्यस्यापि हत मुखम् ।
तत्त्व पूषन्नपावृणु
सत्यधर्माय दृष्टये ।

16. पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूह रश्मीन् समूह तेजो
यत्ते रूप कल्याणतम तत्ते
पश्यामि । योऽसावसौ पुरुषः । सोहमस्मि ॥

17. वायुरनिलममृत-	वायुरनिलममृत-	
यथेद भस्मान्त शरीरम् ।	यथेद भस्मान्त शरीरम् ।	
ओं क्रतो स्मर कृत स्मर	ओम् क्रतो स्मर	
क्रतो स्मर कृत स्मर ॥	क्लिबे स्मर कृत स्मर ॥	15
18. अग्ने नय सुपथा राये अस्मान्	अग्ने नय सुपथा राये अस्मान्	
विश्वानि देव वयुनानि विद्वान् ।	विश्वानि देव वयुनानि विद्वान् ।	
युयोध्यस्मज्जुहुराणमेनो	युयोध्यस्मज्जुहुराणमेनो	
भूयिष्ठा ते नमउक्ति विधेम ॥	भूयिष्ठा ते नमउक्ति विधेम ॥	16
	हिरण्मयेन पात्रेण	
	सत्यस्यापिहित मुखम् ।	
	योऽसावादित्ये पुरुषः	
	सोऽसावहम् ॥ ॐ खं ब्रह्म ॥	17

The following differences between the two texts might be noticed.

i. In the third pāda of the third mantra *abhi* is used in *K* in the place of *api* in *M*.

ii In mantra four second pāda *arsat* in *K* is *arśat* in *M*

iii The 9, 10, 11 of *K* are the 12, 13 and 14 of *M*, whereas the 9, 10 and 11 of *M* are the 12, 13 and 14 of *K* The two triads are thus transposed

iv Another important difference between the two recensions is that where the *K* reads *Vidyayā* and *Avidyayā* (10th mantra) which are in the instrumental case standing for the ablative, M reads the ablative itself *vidyāyāh* (13 *M*)

v The 17 and 18 of K are 15 and 16 of *M* The 15 and 16 of *K* are formed into one mantra—that being the 17th and the last of the Madhyandina recension There is thus elision of the second half of the 15 and the first three padas of the 16th The fourth pāda is modified thus—*Yo'sāvāditye Purusah so'savaham*

vi The 17 of *K* reads in the second half *Om Krato smara krtam smara krato smara krtam smara* The *M* 15 reads *Om Krato smara klibe smara krtatam smara*

It may be noticed in this connection that the Brhadaranyaka Up which belongs to the Sukla Yajus school, reads the four mantras as found in the Iśavāsyopanisad (*Brh Up* V xv 1 ff) It quotes the Iśa 3 and the 9th of the Kanva recension along with many others with the introductory words '*Tadete śloka bhavanti*' (*Brh Up* IV iv 11) There is, however, a slight difference in the fourth pāda of the third

mantra which reads *Avidvāmso abuddho janāh* in the place of the Īśā text *Ye ke cātmahano janāh* [1]

IV

COMMENTARIES ON THE ISAVASYOPANISAD

The Īśāvāsyopaniṣad is one of the most important upaniṣads which has had the benefit of being commented upon by most teachers of Vedānta Besides the main schools of Vedānta, modern writers and thinkers too have drawn their essential inspiration from this Upaniṣad The *Anandāśrama*-edition of this Upaniṣad contains besides Śrī Śankara' Bhāsya and Anandagiri's ṭikā on it, the commentaries of Uvvata and Brahmānanda, Sankarānanda, Ramachandra-paṇḍita, Anandabhattopadhyāya and Anantacharya The Adyar edition has the commentary of Upaniṣad-Brahmayogin which is also based on Śrī Sankara's

1 A Table of Cross References between the Īśa and the other Upaniṣads and the Gita
Īśa 1 Śvet Up IV 20
Īṣa 2 Bh Gita IV 14
Īśa 3. Bṛh, Up IV iv 11
Īśa 4 5 · Kaṭha Up 1 ii 21 Bh Gita XIII 15 cf Mund II i 2 III i 7
Īśa 4 Kena I 3
Īśa 6 7 Kaṭha II iv 1 4 Kaṭha II vi 7, Bh G VI, 29 M Bh XII 240, 21, Manu, XII 91
Īśa 9 Bṛh Up, IV iv 10
Īśa 10, 11, 12, 13 14
Īśa 12 Bṛh M IV 410
Īśa 15 18 Bṛh Up V xv 1
Īśa 15 cf Mait. VI 35
Īśa 17 Bh Gita VIII 6
Īśa 18 Rg Veda I 183, 1 Yajus S I 1 14

commentary. The interpretations of these authors are mainly advaitic, and yet there are considerable differences between their comments. There seems to have been a commentary by Bhāskara, but we are unable to get at one and therefore it must have been presumably lost.[1] We shall first consider the structure and plan of the Upaniṣad according to Śrī Sankara and then of Uvvaṭa, the famous commentator on the Vājasaneya Saṃhitā, Mādhyandina recension, and finally that of Śrī Venkaṭanātha, incidentally pointing out the differences between these three.

SRI SANKARA

According to Śrī Sankara, the Īśāvāsyopanīṣad teaches the Supreme Self. He considers that not all the mantras herein pertain to this instruction. The chief mantras are 1 and 3-8, that is, in all seven, since these alone instruct the Highest Brahman.

1. The first mantra teaches the advaita-nature of the Self; all else are illusion. He takes *vāsyam* to mean *ācchādanīyam*, fit to be hidden. This interpretation forces him to read *tyakta* as *tyāga*. *Bhuñjīthāh* means protection instead of enjoyment (which is the meaning grammatically speaking, since this is derived from the root *Bhuj ātmanepadin*, when it means other than protection, (*bhujo'navane: Pāṇini* I, iii. 66).

1. cf. *Bhāskara Bhāṣya*, Chaukhamba p. 84.
छान्दोग्ये च तत्र तयोर्मायाप्रतिपत्त्यादिनोऽनिराकरणं विस्तरेण कृतमित्युपरहितरे ।
This leads us to suspect that other commentaries also existed.

2 The second mantra is declared by him as teaching a different method to the ignorant man who is unable to grasp the significance of the first mantra

This, it is to be noticed, is a serious diversion from the main instruction said to have been started, as Śri Sankara says in his introductory words thus

Karmasu aviniyuktah, teṣām akarma-śeṣasya atmano yāthatmya-prakaśakatvāt
Na Karma lipyate Nare is said to refer to bad actions—*aśubham karma*

3 The third mantra is merely a denunciation of the follower of the lower path (*avara marga*)

4 The fourth mantra begins with the instruction of the Self In this mantra *apas* is interpreted to mean *karma*

5 The fifth mantra is merely a reiteration of the fourth, *mantrānam jāmita 'stiti purvamantroktam apyartham punaraha*

6 7 The seventh mantra is said to be the reiteration of the sixth, and in the sixth mantra Śri Sankara says *praptasyaiva anuvadoyam*

8 The eighth mantra is said to deal with the Nature of the Supreme Self Taking the words *Sukram* and others to be nominative neuter, Śri Sankara converts them all into nominative masculine just like *Kavih Manisi* and others *Paryagat* is taken almost in an intransitive sense

9 From the ninth onwards, according to Śri Sankara, there is not one single mantra which can be taken to refer to the main theme of the Upaniṣad,

namely, the Self, are anything that helps the realization of it In the *Avidyā-Vidya* triad (9-11) *Avidyā* which means vedic *karma* is said to lead to *Pitrloka*, the world of *Manes*, and *Vidya* which means knowledge of gods is said to grant *devaloka* or the world of gods

12-14 The *Sambhuti asambhuti* triad teaches the meditation on Hiranyagarbha and Unmanifest matter (*Avyakta prakrti*) the results of meditation on which are quite different from one another Because the results are different both have to be performed In the fourteenth mantra Śri Sankara takes *sambhuti* to mean *asambhuti—sambhutim ca vinaśam cetyatra avarnalopena nirdeśo drastavyah*

15 18 These mantras are all prayers made by the person unable to practise the knowledge of the Self which has been taught earlier, that is the person mentioned as practising the avidya and vidyā, and presumably also asambhuti and sambhuti But during the prayer, in the 16th verse, fourth pada, Sri Sankara suggests that the worshipper is begging Him (the Self) not as a servant but that he is himself the Purusa who resides in the Solar Orb (*Ādityamandala*)

Sri Sankara interprets Vidyā as pertaining to the knowledge of the gods, because he finds it difficult to accept the position that supreme knowledge can go with any action as may be seen from his introduction to the 9th mantra and the concluding portion of his *bhasya*, where he raises this question again in the 18th mantra—*tasmat upāsanaya samuccayah na paramātmavijñanenetι yatha 'smabhir vyakhyāta eva mantranam artha iirupa ramyate*

UVVATA

Taking up the interpretation of Uvvata in his commentary on the Vajasaneya samhitopanisad accord-

ing to the Mādhyandina recension we find that he belongs to the Advaita school

1 He interprets in the first mantra *Vasyam* in the same way as Sankara But he takes *tyaktena* to mean *tyakta-sva svami-sambandhena* (with which the relation ship of possessor and possession is abandoned) *Bhuñjitāh* is interpreted as *Anubhaveh* enjoy This verb being a transitive one requiring an object, Uvvata suggests that it is the enjoyable objects (*bhogan*)

2 Differing from Sankara, Uvvata says that the counsel to do actions in the second mantra is for the seeker after knowledge and liberation and not for the ignorant man—*nissprhasyayi yogino jñananimitte karmanyadhikāra ityetam artham āha Na karma lipyate nare* is interpreted by Uvvata to refer to action done for the sake of knowledge *Nanu karmanah phalena bhavitavyam, katham mukteh prāptih? Ityetad aśankyaha*

4-5 According to Uvvata the fourth mantra mentions the causal aspect of Brahman *Evam kāranarupam ātmānam uddiśyathedanim kāryarupenoddiśati*

Uvvata takes *apas* to mean *karma* in the fourth mantra

6-7 The seventh mantra is declared so as to point out as it were further results than the sixth

8 Uvvata takes *paryagāt* in the transitive sense of attained *Śukram* and others, being in the accusative case, supply the object, Brahman The second part of the Mantra is taken to be the result of the seeker's practice of knowledge, the result being the enjoyment of the conscients and the unconscients, abandoning the relation of possessor and possession with them—*atha atmopāsanayuktasya phalam āha yathāsvarūpam arthān vihitavantyakta svasvami sambandhairarthais cetanācetanair upabhogam krtavan*

9 14 The rest of the mantras 9-14 are taken as formulas to be repeated (meditated upon and repeated) by the seeker *Ita uttaram upāsanamantrāh procyante*

No reason is here shown by Uvvata as to why the six mantras 9-14 should be taken as Upasana mantras, since they do not have the special characteristic of mantras as those found in this Upanisad itself from 15-17 It is just possible that since this Upanisad according to his text—the Mādhyandina—suddenly takes up the conjoint meditation of asambhuti and sambhuti soon after the description of the Deity—the Self of all, he might have thought that there is no special reference to what preceded in these verses And obviously, because there is the reference to upasana in the mantras *andham tamah pravisanti ye asambhūtim upāsate*

9-11 M (12-14 K) According to Uvvata *asambhūti* refers to the *carvāka*-view[1] whereas *sambhuti* refers to those who hold that there is nothing except the Ātman or self alone—

> *Lokāyitikāh prastūya (prastutya) nindyante, yesāmetad darśanam · jalabudbudavajjivāh, mada śakivad vijñānam, iti Andham tamah pravisanti ye asambhūtim upāsate, mrtasya satah punah sambhav nasti Atah śarīragrahanād asmākam muktireva ye sambhūtyām eva ratāh Ātmaiva asti, nānyat kiñcid astityabhiprāyah Karmaparāñmukhā yat kārma-kanda-jñanakāndyor asambandha ityabhiprāyah*

1 Most commentators, excluding Venkatanātha do not contribute anything original or new, but alternate in their view between Śankara and Uvvata

The 11 M (14 K) shows that both *vināśa* and *sambhuti* which mean ultimately *karma* and self knowledge have to be practised together by the seeker

12 14 M (9 11 K) merely repeats the above view However in the 12th, Avidya means karma which grants svarga and other minor pleasures Uvvata's words under the 13th Mantra are significant *Tadubhayam veda jānāti saha ekibhutam karma-kandam jñanakandasya gunabhūtam*

15 M according to Uvvata describes what happens to the seeker after his exit from the body His interpretation of the words '*klibe*' in the latter half of the mantra is *klptāya lokaya* to the destined world or a world destined by his karma

16 M *Supathā* is *devayana mārga*, and *rāye* means *muktilaksanāya dhanaya*

17. Here Uvvata takes the mantra as giving instruction in the *Adityopasana* He explains *Om kham Brahma* thus *itham ca upasanam kuryat, Om Kham Brahma Om iti nāma-nirdeśah kham iti rupā nirdeśah Ākāśa-rūpam Brahma dhyayet*

SRI VENKATANATHA

1 Next we shall consider the bhasya of Sri Venkatanatha in detail A commentary on any work should display the fundamental integrity or unity of that work, and as far as possible, it should be a study from the stand-point of historical development and synthesis Unfortunately in the field of Upanisadic thought most commentators have not proceeded from the unitary stand-point, either in respect of its own subject matter or in respect of its continuity with the tradition There is a widely prevalent modern view that it is wrong to

speak of a unitary philosophy of the Upanisads and the utmost that we might claim is that every Upanisad or some parts thereof are possibly unitary in their import Thus it is held that a synthesis adumbrated by the Vedanta-sutrakāra is not warranted Whether or not this is true, whether the Vedanta sutra kara did in fact develop a new theory of his own about the Upanisads, we shall not be certainly in the wrong when we assert that every single Vidya taught in the Upanisads is a unitary instruction It is because this fact has not been paid heed to, there have cropped up innumerable errors It is just to prevent these, a science of interpretational rules or mimamsa has grown up, for inter preting texts dealing with either *dharma* or *Brahman* both of which lead to the ultimate realization Further the commentator bearing in mind the rules so deter mined, has to be loyal to the synthesis inherent in each Upanisad or Vidya and to the logic inherent in all thought The commentary of Sri Venkatanatha can be said to fulfil admirably the three fold purpose of being loyal to textual unity, to tradition, and to the rules of interpretation What Sri Mallinatha has stated regarding his aim in commenting on any work—that he would not write anything that has no sanction in authority—*namulam likhyate kin it*—nor say anything besides the point—*nanapeksitam ucyate*—applies with equal force to what Sri Venkatanatha has as a rule, followed in his commentaries At all crucial points he quotes authorities word for word from Sruti, Smrti and Viṣnu Purana

3 According to Sri Venkatanatha any upaniṣad or a portion dealing with a vidya, should be treated as integral instruction which leads to the highest end or goal of man A proper understanding will reveal that

the several mantras bear a unitary relationship to one another

3 Sri Venkatanātha interprets the Īśavasyopanisad on the lines of Brahma-sutras, since it deals with the Supreme Being as Ātman. For as Kātyāyana opines this entire Upanisad pertains to the Ātman-devatā—*Īśavasyam ātmadevatyah*[1] Thus firstly it instructs the nature of the Lord, the ultimate category, and secondly, the good means to the realization of Him, and lastly the ultimate goal (*purusartha*). These three are called according to Viśistādvaitic terminology *tattva*, *hita* and *purusartha* The Brahma sutras which comprises four chapters deals in the first the *tattva*—the Brahman, in the second it rejects all views not in agreement with the nature of the ultimate truth already established in the first chapter The third chapter deals with the means of attainment, *hita* namely the several vidyas—*śardilya*, *dahara*, and other such meditations Lastly, in the fourth chapter it describes the realization of the goal of the individual, namely, attainment of Brahman All these topics are finely indicated by the following hemistich—*karanatvam abādhyatvam upayatvam upeyata* Since the refutation of other doctrines is subordinate to the real comprehension of the truth, it is usually omitted in any instruction given to the seeker. Sri Venkatanātha introducing the 12th mantra writes

> *Tadevam upāsyam paramatmatattvam, sangatadupasanarupañca paramahitam, parama-purusartha-paryantam upadiśya.—*

4 The Upanisad, contextually considered is the fortieth and the concluding chapter of the Vājasaneya Samhitā of the Sukla Yajurveda devoted to the performance of works, sacrifies and others. The disciple

1 *Sarvānukrama Sutra* pt iv p 33

for this is that the Self is omnipresent The final pāda reveals His marvellous omnipresence with respect to vertical existences also

In the 4th mantra '*apas*' means water, as the accent happens to fall on the last syllable [1]

The fifth mantra whilst reiterating in a different manner the previous mantra adds a further description about the Self being both inside and outside of all things (*sarvasya*)

(iii) The sixth and the seventh mantras form the third subsidiary group, which teaches the immediate results of realization of the omnipervasiveness of the Self, namely the selfness of all things, both subjectively and objectively, that is to say, absence of sorrow and delusion and recoil from anything and everything

The sixth mantra mentions the relationship between the Self and the creatures as one of supporter and supported, the seventh speaks of them as a co ordinate unity which is precisely an instance of the principle of interpretation of all identity-texts according to Viśistadvaita

(iv) The eighth mantra whilst further describing the nature of the Self and the seeker, by implication suggests the *hita*, the good means to realization of the Lord It can also be seen that this mantra differentiates between the Self and the seeker as attained and the attainer, soon after their co ordinate unity was

1 cf *Iśa Upaniṣad* Sri Aravinda Ghose p 4 note 2 '*Apas* as it is accentuated in the version of the White Yajurveda, can mean only waters If this accentuation is disregarded we may take it is the singular *Apas* work action Sankara however renders it by the plural works "

cf Upaniṣad Brahma yogin also takes this to mean the water-element

declared in the previous mantra, thus once again affirming that all mention of Oneness is merely a mention of co-ordinate unity (*samānādhikaranya*)

III Major group, consists of six mantras from 9 to 14 This is again subdivided into two subsidiary groups of three mantras each

(i) 9-11 What is briefly mentioned in the second mantra of the Upanisad *Kuruvan* is here expanded, and it is pointed out that the practice of works or action should go along with the practice of knowledge, bereft of action knowledge-praxis is dangerous, bereft of knowledge action is foolish Most of the commentators of this group take the word *'anyat'* in the 10th mantra (13 M) and the 13th (10 M) mantra to refer to effects or fruits or results of praxes Venkatanātha on the other hand says that it refers to the *means* alone

Vidyaya and Avidyayā though in the instrumental case in the 10th mantra, are taken to be in the ablative case by Venkatanatha, in support of which he refers to the parity with the 13th mantra *sambhavāt* and *asambhavāt* We find that this view is justified because the Madhyandina recension supplies the exact case-ending required

Now to the meaning of the words *Avidyā* and *Vidyā* Almost [1] all the commentators agree that the meanings of *Avidya* and *Vidyā* are *karma* and knowledge respectively According to Venkatanatha, Vidya means knowledge of the form of meditation (*upasanatmaka jñāna*)

1 Madhvacharya considers avidya to mean wrong conception of God Sureśvara means by Avidya *nisiddha karma* and by vidya scriptural karma (cf *Bṛhadaranyakopanisad vartika*)

to whom it is addressed is one who has already mastered the 39 chapters which precede this final upanisadic or knowledge-chapter The implication is that the disciple being confused and dissatisfied with them seeks further knowledge about them

V

THE STRUCTURE AND PLAN OF THE UPANISAD IN DETAIL

1 The first mantra and the second form the first major group third to eight form the second major group, and nine to fourteen form the third major group, while the last major group consists of the mantras fifteen to eighteen

2 The 1st Major group serves as an introduction to the Ātmavidyā which follows The use of the second person singular '*bhūñjithah*' clearly indicates that these mantras are addressed to a seeking disciple, well trained in the previous portions already taught, who now, like a Naciketas, is seeking the highest truth not to be found in the instructions and practices so far taught In answer to this search, the first two mantras give a straight-forward and unequivocal direction that the seeker should deem himself to be the property of the Lord, like anything else, and not an independent agent, and that if he performed the prescribed rituals in this consciousness he need not be afraid of bondage resulting from the continuous performance of actions

Śri Venkatanatha's interpretation of *vasyam* is "*vyāpyam, sanādhare svasmin svena vasanıyam va*" [1]

1 Ramachandra pandita interprets *vāsyam* as *vasayogyam*—adhisjanena acchadaniyam va—nivasārthakad-vaser bahula kad adhikarane nyat (*Ānandāśrama* ed p 2) Śankarananda writes "Tena vasyam acchadaniyam *nivasayogyam* va" (*Ānandāśrama* ed p 2) Upanisad Brahma Yogin writes Iśa avasyam vyaptam, (Adyar ed p 7)

The interpretations of the words *tyaktena* and *bhuñjithāh*[1] are almost identical with those of Uvvata, to whose bhāsya we have already referred

(ii) The second mantra[2] is important in so far as throughout it lays stress on the need for actions being done, it affirms that it is the only way open to any individual (even a seeker, *mumuksu*), and that he cannot under any circumstances renounce actions prescribed previously in the Samhitā

3 The *II Major group* teaches the nature of the Ātman—the Self of all things This second major group may be said to comprise four sub groups, namely the 3rd, 4-5, 6-7 and 8th Mantras

(i) In the third mantra, the teacher before teaching the true nature of Brahman, points out the results that accrue to those who are the destroyers of the self, namely, those who are ignorant of the self, *avidvāmsah*

(ii) The fourth and the fifth mantras describe the omnipervasiveness of the Self Venkatanātha points out that the mantra 4, whilst revealing the omnipervasiveness indicated in the first mantra, speaks of this Self in apparently incongruous terms, known as *virodhābhāsa* in later *alañkarika*-terminology, as possessing wonderful power The first pāda of the 4th mantra speaks about the Self as unmoving but swifter than the mind, the second and third pādas show that He could not be overtaken by any one but that He could overtake every one The only explanation

1 Upanisad-Brahma Yogin writes *Bhunjīthah Prapnuhi*

2 Bhāskara according to Ānandagiri Yaduktam Bhāskarena sarvāpyupanisad ekam brahmavidyā prakaranam Tatah prakarana-bhedakaranam anucitamiti (*Ānandāśrama* ed p 111)

The most important point to be noted in this group is that a conjoint practice of *karma* and *jñana* is inculcated, *karma* being subsidiary (*aṅga*) to knowledge Bhāskara accepts this conjoint practice but he considers that *karma* and *jñana* are equally important in bringing about realization, whereas the scriptural view is definite that knowledge *alone* can bring about realization Yadava Prakāśa, though accepting conjoint practice of *karma* and *jñāna* (*jñāna karma samuccaya*), thinks that there are two different results, one for *jñāna* and another for *karma*, namely *Brahmaprāpti* and *karma-nivrtti* Mandana Misra explains the *saha* in the Upanisad as the relation of togetherness between means and end, and giving a second explanation says *avidya* cannot be without *vidya* nor can *vidyā* be without *avidyā*[1]

This triad of verses according to Venatanatha also teaches that the means taught herein lead to the attainment of Brahman *Amrta*, the immortal, the *Parama Purusārtha*

(ii) *12 14 The Sambhuti Asambhūti triad*[2]

The ordinary meaning of *sambhuti* is birth, and that of *asambhuti* is non birth or dissolution Some commentators mean by these two terms creation (*srsti*) and dissolution (*pralaya*) But as this meaning does

1 *Brahma Siddhi* p 13 pt I Madras Govt O Mss series 4 (1937) Etad uktam bhavati vidyavidye dve apy upayo peya bhavat sahite Navidyamantarena vidyodayosti Anyo rthah Navidya vidyarahitasti tatha hi bheda darśanam api na prakāśasunyam tadabhave na bhedah prakaśeta—tatha na vidya aikatmya śravanadi lakṣana (*iaya* ?) vinavidyaya

2 cf Śabara X vi 2 *Rik samovaca mithunam sambhavaiti* Yajus Taitt II v 1 5

not accord with the context, Venkaṭanātha interprets these to mean (1) attainment of Brahman and dissolution of obstacles to it (viz., *samsāra*); (2) *Samādhiniṣpatti* (communion in trance), and the destruction of all evil tendencies and mental habits pertaining to outer objects; or (3) following a meaning which is given in his *Nyāya siddhāñjana* (p. 162), *sambhūti* means *arcirādi gati* (ascent on the path shown by the Arcis and others), and *asambhūti* means *karmaṇām anyasañkrāntiḥ* (transference of karma from the free-ing soul at the time of his departure from his body to those who are his foes). This last view is the interpretation given by Sudarśana Sūri, the author of the inimitable commentary Srutā-Prakāśika on the Sri Bhāṣya (III. iii. 33 & 34).

Sri Venkaṭanātha in his *Nyāya siddhāñjana* refers to another view put forward by Nārāyaṇārya, the author of the *Nītimālā*. According to him, *sambhūti* and *vināśa* mean knowledge and action, *vidyā* and *karma*. According to this view there is no difference between this triad and the *vidyā-avidyā* triad, of which this is merely a reiteration. Nārāyaṇārya refutes in his *Nītimālā* (p. 64) a view which holds that the words *sambhūti* and *vināśa* mean *saviśeṣa* and *nirviśeṣa* dhyāna respectively, that is to say, the *samprajñāta samādhi* and *asamprajñāta samādhi* mentioned by Yoga śāstra (I. 17).

The purpose of this triad is to teach the contemplation of what follow after the death of the seeker. These are (i) *arcirādi gati* and *karma sañkrānti* or (ii) *Brahma-prāpti* and *prati bandhaka nivṛtti*. These two interpretations are suggested by the context of this triad in the Upaniṣad as it has come to us. If however, we take into consideration the context in which this is found in the Mādhyandina recension, it

would appear that it has reference to *Upāsana* or meditation upon the supreme Self, the *tattva* taught in this Upanisad It is this meaning that Venkatanatha seems to prefer when he gives his second alternative namely *samādhi nispatti* and *manadambhadīnām himsastejadīnam bahirmukhendriyavrttinam ca vinaśah* It is significant that Kūranarayana, who is an ardent and faithful follower of Venkatanatha's interpretation gives this meaning alone in his commentary

IV Major group 15 18

This group is different from all the previous verses in so far as it consists only of mantras, prayers to be repeated by the seeker at the time of his practice (*upasana*), whereas all the previous mantras, or verses more properly so called, deal with instruction alone This can be seen by applying the *linga* principle of Mimamsa [1]

The first prayer is for the removal of the obstacles to knowledge, and the purpose of this prayer is merely indicated by the *satya dharmaya drstaye*, and this is expanded in the succeeding mantra

The third and the fourth mantras are prayers to the Lord to lead the individual soul to the highest bliss, remembering Himself, and what he had done

The last mantra which is usually used on all occasions, in sacrifice, or hymn, or in the knowledge-section as in this case, has a significance all its own in Upanisadic literature

1 The *linga* princ ple in Mimamsa is the principle of ex pressive power of the words used Here [in these four mantras there are vocatives and verbs are used in the second person and first person, and there are personal pronouns in the first and second person

V

EDITIONS AND Mss CONSULTED FOR THE PURPOSE OF TRANSLATION

There are several editions of Venkaṭanātha's Īśāvāsyopaniṣad bhasya I Īśavasyopanisad bhasya of Vedanta Deśika with the additional commentaries of Kuranārayaṇaswamin and Puriśai Srirangacaryaswamin Ananda Press, Madras 1914 (in Devanagari script) II Īśavasyopaniṣad bhaṣya of Vedānta Deśika with Acarya bhaṣya tatparya by Tarkārṇava Siromaṇi T Viraraghavacarya of the Sri Venkaṭeśwara Sanskrit College 1933 (in Devanagari script) III Īśāvāsyopan ṣad bhāṣya of Vedanta Deśika with Kuranārayanaswamin's bhāṣya issued along with the Daśopaniṣad bhāṣya of Rangaramānuja, edited by Navanitam Krishnamacārya (grantha script), 1913 All the above have been printed The second amongst the above has been generally followed As there were many doubtful points a Mss No 3128 of the Srī Venkaṭeśwara Oriental Institute Library and two Mss of the Madras Govt Oriental Mss Library (D 319 and R 3192c) were referred to In this connection we feel grateful and obliged to Vidyāvācaspati Prof P P S Sastry, M A (Oxon), Curator of the Government Oriental Mss Library, for readily helping us with his readings The Mysore Oriental Library does not contain any Mss of the above Upaniṣad bhāṣya The variations have been noted in the foot notes at the respective places

---

टिप्पणीसङ्केतः (पर्यालोचितकोशविषयः)

१. वे. भा. श्रीवेङ्कटनाथभाष्यम् ।

२. कू. भा. श्रीकूरनारायणभाष्यम् ।

३. कृ. श्रीकृष्णमाचार्यैर्ग्रन्थाक्षरे मुद्रित कू. भा. सहित वे.भा.

४. वी. श्रीवीरराघवाचार्यविरचितव्याख्यानेन सह मुद्रितम् „

५. वे. श्रीमद्वेदान्तदेशिकग्रन्थमालान्तर्गतम् „

६. श्री. श्री श्रीरङ्गाचार्य श्रीकू भाष्याभ्या सहितम् „

७. ता. एतद्विमर्शालयसम्बन्धी वे. भा. तालपत्रकोश ।

८. आ. आनन्दाश्रमे प्रकाशित कू. भा.

९. गो. श्री. तिरुपति गोगठ श्रीनिवासाचार्यै. परिशोधितम् शाङ्कर-
भाष्यतद्याख्यानसहित १८७० अत्र एतत्सन्निहिते वा
आङ्गलवत्सरे मुद्रितम् कू. भा.

१०. प. एतद्विमर्शालयसम्बन्धि पत्रात्मकम् „

११. बा. बालबोधिनीव्याख्यासहितम् मुद्रितम् „



॥ श्रीमते श्रीनिवासपरब्रह्मणे नमः ॥

श्रीमन्निगमान्तमहादेशिकानुगृहीतं

ईशावास्योपनिषद्भाष्यम्

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥



येनावास्यमिदं सर्वं चेतनाचेतनात्मकम् ।
विशुद्धसद्गुणौघं तं वासुदेवमुपास्महे [1] ॥ १ ॥

सर्वेशानः सहजमहिमा सर्वभूतान्तरात्मा
सर्वान् दोषान् स्वयमतिपतन् सर्वविद्यैकवेद्यः ।
कर्माध्यक्षः कलुषशमनः कोऽपि मुक्तोपभोग्यः
सिद्धोपायः स्फुरति पुरुषो याजिनां संहिता ते [2] ॥ २ ॥

[3] ईशावास्यमिदं सर्वमित्यादि यदनूच्यते ।
शिष्यं प्रति गुरोरेतद्ब्रह्मविद्यानुशासनम् ॥ ३ ॥

1. अत्र प्राधान्येन प्रतिपाद्यं [illegible] इति। गुणान्तराणां सामान्यतोऽनुसन्धानं विशुद्धेति। विशुद्ध- हेयप्रत्यनीकः सन् परम- कल्याणः गुणौघो यस्य। तेषां विशेषतोऽनुसन्धानमुत्तरश्लोके।

2. मन्त्रप्रतिपाद्या गुणा अत्र सङ्गृहीताः — [illegible] प्रथमे, [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible]।

3. [illegible] [illegible] [illegible] [illegible] [illegible] इति।

[1]संहितोद्धृतं सर्वं विनियोगपृथक्त्वतः[2]।
विद्यार्थं स्यादिति व्यङ्क्तुं निरन्धोऽस्य तदन्ततः ॥ ४ ॥

तत्र प्रथमं अचिद्विकाराधिष्ठितस्य स्वतन्त्रात्मभ्रमादिपरिजिहीर्षया सर्वस्य परमपुरुषायत्तस्वरूपस्थितिप्रवृत्ति[3]त्वमभिप्रेत्याह—

ईशा वास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।

इति । इदं तत्तत्प्रमाणसिद्धमीश्वरव्यतिरिक्तं चिदचिदात्मकम् । ईशा 'ज्ञाज्ञौ द्वावजावीशनीशा' वित्यादिषु जीवादत्यन्तविलक्षणतया प्रख्यातेन सर्वनियन्त्रा पुरुषोत्तमेन । वास्यं[4] व्याप्यमित्यर्थः, सर्वाधारे स्वस्मिन्

1. 'कर्मणा संहितोक्तानां विनियोगपृथक्त्वतः' इति कू. भा. अनुसारी अयं वी समादृतः पाठः। अन्यत्र सर्वत्र 'सम्भूतोद्धृतं' इति। तत्र न कश्चिदर्थो भवति।

2. "एकस्य तूभयत्वे संयोगपृथक्त्वम्" पू. मी. 4. 3. 5.

'दध्ना जुहोति' इति विधानात् दधि होमाङ्गमपि। 'दध्नेन्द्रियकामस्य जुहुयात्' इति विध्यन्तरात् फलार्थमपि। तथा संहितोक्तं दर्शपूर्णमासादिकर्म स्वर्गकामो यजेतेत्यादिविधिबलात् फलार्थमपि, 'यज्ञेन दानेन विविदिषन्ति' इति विध्यन्तरवशात् विद्याङ्गमपीति।

3. '.... प्रवृत्तिमभिप्रेत्य' इति वी वर्जं सर्वत्र।

4. वास्यं वासस्थानीकरणार्हम्। व्याप्यमिति पर्यवसितोऽर्थः। यद्वा वसतेरेव कर्मवाचिप्रत्ययेन वास्यमिति भवति। न च तस्य अकर्मकत्वमेव। 'ब्रह्मचर्यं वसन्तं निरभजत्' इति तैत्तिरीयसंहितायां, 'त्रिभिरायुर्भिर्ब्रह्मचर्यमुवास' इति काठके 'श्वेतकेतो वस ब्रह्मचर्यम्' इति छान्दोग्ये च ब्रह्मचर्यकर्मकत्वदर्शनात्। तदितरकर्मकत्वं न भवतीति चेन्न।

'विश्वकर्मवचः श्रुत्वा ततस्ते राक्षसोत्तमाः ।
सहस्रानुचराभूत्वा गत्वा तामवसन् पुरीम् ॥' 5. 29

इति देशविशेषकर्मकत्वस्यापि उत्तरश्रीरामायणे दर्शनात्। 'आवसन्' इति पाठेन भाव्यमिति चेन्न। क्वाप्यदर्शनात्।

पुत्रैश्च पौत्रैश्च समन्वितो बली ततस्तु लङ्कामवसद्धनेश्वरः ॥ 8. 29.

स्वेन वसनीय[1] वा। स्मर्यते हि—

'सर्वत्रासौ समस्त च वसत्यत्रेति वै यत ।
तत स वासुदेवेति विद्वद्भि परिपठ्यते ॥' इति।

इगत्यामिति[2] लोकान्तराणामुपलक्षणम्। जगत् स्वरूपतो धर्मतो वाऽन्यथात्व गच्छत् भोग्यभोक्तृरूप वस्तुजातम्। अतदात्मक किंचिदपि नास्तीति द्रढयितु यत्किञ्चेति विशेष्यते।

'इन्द्रियाणि मनो बुद्धि सत्त्व तेजो बल धृति ।
वासुदेवात्मकान्याहु क्षेत्र क्षेत्रज्ञमेव च ॥'

इत्युपबृंहितम्। ननु 'रूढिर्योगमपहरती'ति[3] न्यायादीशोऽत्र रुद्र स्यात्। सर्वाद्युपपदाभावाच्च[4]। मैवम्। कारणविषयाकाशप्राणादिशब्दवत्[5] रूढेरिह बाधितत्वात्, 'एको ह वै नारायण आसीन्न ब्रह्मा

इत्यत्र तथा पाठान्तरस्यासम्भावितत्वाच्च। आर्ष तदनुमन्तव्यमिति चेत् छान्दसमिद सुतरामनुमन्तव्यमिति।

1 अय वी वर्जं सर्वत्र पाठ । 'वासनीय' इति वी पाठस्य मूल प्राय 'तेन वास्य निवासनीयम्। व्याप्यमिति भाव ' इति कृ गोष्ठी श्री एषु दृश्यमान कृ भा पाठ । प 'निवसनीयम्' आ वा 'वसनीयम्'। एतदुभयवर्ज अन्यत्र सर्वत्र अनुपद पदवृत्तयन्तरे 'वसनीयम्' इति दृश्यते—

'यद्वा सर्वाधारे स्वस्मिन्नत्र स्वेन वसनीयम्'

इति। इत्र बहुत्र दर्शनात् वसनीयमित्यस्यैव प्रामाणिकत्वेऽपि चौरादिकस्य यमधातोर्णिच कृत्वा सकर्मकत्व सुवचम्।

2 जगती भूलोक ।

3 रथकाराधिकरणन्याय । पू मी 6-1 12

4 'ईश सर्वस्य जगत ' 'एष सर्वेश ' इत्यादौ यथा स्वविभक्तसर्वादिपद समभिव्याहृतमस्ति तथाऽत्र नास्तीति।

5 आकाशस्तल्लिङ्गात्। ब्र सू 1-1-23
अत एव प्राण । ब्र सू 1-1 24

नेशानः,' 'अनपहतपाप्माऽहमस्मि नामानि' मे धेहि'इत्यादिभिरनर्थ-कारणत्वेन कर्मवश्यत्वेन च सम्प्रतिपन्ने रुद्रे सर्वशास्यत्वसर्वाधारत्वादे-रसम्भवात्, तद्वत्तया प्रसिद्धेऽनवच्छिन्नैश्वर्ये सर्वेश्वरे यौगिकोऽयं शब्दः प्रत्येतव्यः। यद्यपि प्रसिद्धवन्निर्देशाभावादाकाशादिशब्दवैषम्यम्; तथाऽप्यैन्द्रीन्यायात्[1] विरुद्धार्थविषयतयैव रूढिभङ्गोपपत्तिः। न चात्र 'सर्वत्वमाधिकारिक'[2]मिति न्यायः। सङ्कोचादृष्टेः। प्रत्युतानेकेश्वर-पक्षौ तु त्रैकालिकसर्वनिर्वाहकैकेश्वरप्रतिष्ठापकैः प्रमाणगणैः प्रत्यूढौ। अतः 'पतिं विश्वस्यात्मेश्वरम्' इत्यादिप्रसिद्धानन्यार्थानैश्वर्यम्' 'योऽसावसौ पुरुष' इत्यनुवर्तिष्यमाणम्, ब्रह्मेशानजनकतयाऽनन्यथासिद्धवाक्य-निर्धारितम्, 'एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायणः' इत्यादिषु सर्वान्तर्यामित्वेन प्रख्यातं, तत एव 'स ब्रह्मा स शिव' इत्यादिषु विभूतिभूतानां ब्रह्मशिवेन्द्रादीनां 'विश्वमेवेदं पुरुषः' इत्यत्र विश्वस्यैव विशेष्यतयोक्तं नारायणमेव सर्वस्य वास्यमीशं वक्तु-मुचितमेतद्वाक्यमित्यलमन्यरूढिप्रसङ्गरहितासमस्तपदाध्ययनानभि-ज्ञश्रोत्रियचोद्योपालम्भेन[4]।

एवं मुमुक्षोरीश्वरपारतन्त्र्यबोधमुत्पाद्य वैराग्यभूषितां वृत्ति-मुपदिशति—

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

इति। तेन जगता भोग्यताभ्रमविषयेण त्यक्तेन दोषभूयस्त्वदर्शनात् परित्यक्तेन उपलक्षितः सन् भुञ्जीथाः अप्रतिषिद्ध[5]योगधर्मोपयुक्तदेह-धारणमात्रौपयिकभोग्यवर्गप्रकरणाभ्यां सिद्ध्यति। यद्वा सर्वाशास्यत्वेन प्रवृत्तं निरतिशयभोग्यं वक्ष्यमाणोपायमुखेन भुञ्जीथा इति योज्यम्।

1 ता. 'नाम'। 2 पू मी 3-2-2. 3 पू मी 1-2-16

4 अन्यस्मिन् देवतान्तरे रूढे प्रसङ्गन रहित असमस्त पद—'ईशा' इति।

5 अप्रतिषिद्धमिति पृथक्पदत्वेन पाठो युक्त।

6. अथ. सामर्थ्यम्। भोगस्य भोग्यवर्गसापेक्षत्वम्। शिष्यस्य मुमुक्षोर्वियोप-

कस्यापि बन्धोरबन्धोर्वा धनं मा गृधः माभिकांक्षः[1] । आह च यमः किङ्करं प्रति 'परमसुहृदि' इत्यारभ्य 'शठमतिरुपयति योऽर्थतृष्णां पुरुषपशुर्न स वासुदेवभक्तः' इति । इदं च धनाशाप्रहाणं परमात्मेतरकृत्स्नविषयवैराग्योपलक्षणम् । स्मर्यते हि—

'परमात्मनि यो रक्तो विरक्तोऽपरमात्मनि' इति ॥ १ ॥

एवं विदुषः फलसङ्गकर्तृत्वादिरहितयुक्तं नित्यनैमित्तिकरूपं विद्याङ्गभूतं कर्म यावज्जीवमनुष्ठेयमित्याह—

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

इति । ब्रह्मविदोऽपि यावद्विद्यापूर्ति जीवनमिष्टं भवतीति ज्ञापनाय सम्प्रयोगः । शतमिति च प्रायिकविषयम् । शतं समा जीवन् अधिकारानुगुणानि कर्माणि कुर्वीतैव । न कदाचिदपि विद्याङ्गं कर्म परित्यजेदित्यर्थः । *अस्य वाक्यस्य फलसाधनभूतस्वतन्त्रकर्मविषयत्वे* विशेषहेत्वभावः सूचितः, 'नाविशेषा'[2]दिति' । अर्थान्तरं च प्रकरणाविरुद्धमनन्तरसूत्रोक्तम् 'स्तुतयेऽनुमतिर्वे'[3]ति' । भाष्यम्, 'वाशब्दोऽवधारणार्थः' । ईशा वास्यमिदं सर्वमिति विद्याप्रकरणाद्विद्यास्तुतये सर्वदा कर्मानुष्ठानानुमतिरियम् । विद्यामाहात्म्यात् सर्वदा कर्म कुर्वन्नपि न लिप्यते कर्मभिरिति हि विद्या स्तुता भवति । वाक्यशेषश्चैतदेव दर्शयति

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

युक्तदेहधारणापेक्षि च । प्रकरणं परविद्याविषयम् । विषयस्येदः प्रक्रमेण विषयिण्या विद्याया अपि प्रक्रान्तत्वात् ।

1. माऽभिकाङ्क्षीरिति युक्तम् । 'मा मा ब्रह्म निराकरोत्' इतिवत् स्मोत्तरताभावेऽपि क्वचित् लङ् भवतीति वा । स्मपठितो वा पाठः ।

2. ब्र. सू. 3-4-13.

3. ब्र. सू. 3-4-14.

इति"। त्वयि ब्रह्मविद्या[1]धिकारिणि एवमेवानुष्ठेयार्थः। इतोऽन्यथा नास्तीति व्यतिरेकेणोक्तं दृढीकारार्थम्। ननु ब्रह्मविदोपि कर्मानुष्ठानभावाद्बन्धस्स्यादित्यत्राह न कर्म लिप्यते नर इति। प्रस्तुते ब्रह्मविदि नरे "अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात्"[2] इति विनियोगपृथक्त्वन्यायेन[3] कर्म न स्वर्गादिफलहेतुर्भवति। विद्यानुपयुक्तकाम्यानां निषिद्धानां च विरक्तेन विवेकिना न बुद्धिपूर्वोपादानसम्भवः। संभावितानामपि केषांचित् 'नाविरतो दुश्चरितात्' इत्यादिबलात् स्वानुगुणा निष्कृतिस्स्यात्। तदधिगमाधिकरणे[4] तु प्रामादिकानामेव अश्लेषः परविद्यावतामपि स्थापितः। ज्ञानाग्निदग्धाधिकारो विधिनिषेधानधिकारीति पक्षस्तु न वेदवित्संमतः॥ २॥

वक्ष्यमाणविद्यायां शीघ्रं प्रवृत्त्यर्थमुक्तप्रकारब्रह्मवेदनविधुरतया वित्तैषणायोगाच्चान्यथाभवद्भिर्ज्ञानानुष्ठानैरात्मघातिनां निरयपातोऽवश्यम्भावीत्याह—

असुर्या नाम ते लोका अन्धेन तमसा वृताः।
तांस्ते प्रेत्याभिगच्छन्ति ये केचात्महनो जनाः॥ ३॥

इति। असुर्याः 'असुरस्य स्व'[5]मिति यत्। आसुरप्रकृतीनामनुभाव्या इत्यर्थः। नामेति प्रसिद्धौ। ते नरकसंज्ञिता भीषणतमा लोकाः सन्ति। पुनस्तान् विशिनष्टि—अन्धेन तमसा वृताः, गाढेनान्धकारेण व्याप्ताः। तान् अलोकप्रसङ्गरहितान्। ते स्वात्मघातिनः। प्रेत्य तत्रातनदेहादुत्क्रम्य। अभिगच्छन्ति कार्त्स्न्येन निरन्तरं प्राप्नुवन्ति। ये के च

1. ता. ब्रह्मविद्याधिकारिणि।
2. ब्र. सू. 4-1-16.
3. पू. मी. सू. 4-3-5.
4. ब्र. सू. 4-1-13.
5. पा. 4-1-123.

देवजातीया मनुष्यजातीया वा तथा[1] ब्राह्मणक्षत्रियादयो वा। आत्महन 'असन्नेव स भवति असद्ब्रह्मेति वेद चेत्' इत्याम्नातामसत्त्वरूपता स्वात्मान नयन्त । देहपातमुखेन[3] पातकवर्गोपलक्षणमिदम्। जना' जनिमन्त ससरन्त इत्यर्थ ॥ ३ ॥

सर्वागसत्त्वेन प्रस्तुतमीश्वरतत्त्व विरुद्धवदभिलापव्यञ्जितेन[4] विचित्रशक्तियोगेन विशदयति—

अनेजदेकं मनसो जवीयः ।

इति। अनेजत् अकम्पमानम्। एक प्रधानभूतम्, स्वाधीन(न) स्वसमान द्वितीयरहित वा[5]। मनसो जवीय वेगवत्तरमनसोऽप्यतिशयितजवम्।

1 अत्र 'तत्रापि' इति पाठ स्वरस । तथा इति पाठेऽपि स एवार्थो बोध्य । उपरि 'ब्राह्मणा वा क्षत्रियादयो वा' इत्यय पाठ श्रेयान्।

2 सर्वकोशेषु वे भा पाठ एवमेव। कू भा पाठस्तु—प 'तत्रापि ब्राह्मण क्षत्रियादयो वा'। कृ गोष्ठी श्री 'तत्रापि ब्राह्मणा वा क्षत्रियादयो वा'। आ बा 'येकेचन देवा मनुष्या ब्राह्मणक्षत्रियादयो वा'।

3 ननु ब्रह्मज्ञानविरहेण असत्कल्पत्वे ब्रह्मज्ञानफल निश्रेयस मा भूत्। नरकप्राप्तिस्तु कथमित्यत "उक्तप्रकारब्रह्मवेदनविधुरतया विवेचणायोगाच्च अन्यथाभवद्भि र्ज्ञानानुष्ठाने" इति अवतारिकायामुक्त मन्त्रारूढ कुर्वन् विशदयति—देहपातमुखेनेति। देहस्य पात अविवेकमूलेन विहितानुष्ठाननिषिद्धवर्जननियमपरिपालनश्रद्धावैधुर्येण जात तमोगुणप्राचुर्यावस्थारूपमयोग्यत्वम्। एतत्प्रतीतिद्वारा नरकपातहेतुभूतपातकवर्गोपलक्षकं आत्महननवचनमित्यर्थ । आत्महन परमात्मज्ञानराहित्येन महापातककारिण इत्युक्त भवति। 'देहघातमुखेन' इति मद्रराजकीयतालपत्रकोशे पाठ ।

4 विरोधाभासेन विचित्रशक्तियोगरूपवस्तुध्वनिरित्युक्त भवति।

5. 'स्वाधीनस्वसमानद्वितीयरहितं वा' इति कृ ता पाठ । अत्र 'स्वाधीन' इत्येतदनन्वितम्। बी वे क्षी पाठ । 'स्वानधीन ' इति। अत्र अन्वये न क्लेश । तथाऽपि किं तस्य मूलमिति विचिकित्सा न निवर्तते। कृ भा पाठोऽत्र बहुधा दृश्यते—

नन्विद न जावटीति। निष्कम्पत्व वेगवत्तरत्वं चेति। नैनम्। तात्पर्यवृत्या सुघटितत्वात्। सर्वस्य स्नेन नियन्त्र्यात्तत्वादनेजत्। सर्वदा मनसो गोचरदेशमतिक्रम्य वृत्तेर्मनसो जवीय उपचर्यते। एवमुत्तरेष्वपि वाक्येषु भाव्यम्।

नैनद्देवा आप्नुवन् पूर्वमर्षत्।

प्रागेव सर्वान् प्राप्नुवत् देवा हिरण्यगर्भादयोपि नाप्नुवन् एतावन्त' कालं न लेभिरे। विभुत्वेन नित्यप्राप्तमपि कर्मप्रतिबद्धज्ञाना क्षेत्रज्ञा विद्याधिगमात् पूर्व स्वबुद्ध्या न प्राप्नुवन्तीति न विरोध। यथोक्त छान्दोग्ये 'तद्यथा हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयु, एवमेवेमा सर्वा प्रजा अहरहर्गच्छन्त्य एत ब्रह्मलोक न विन्दन्ति, अनृतेन हि प्रत्यूढा' इति।

गोश्री क "एक प्रधानतमम्–शास्त्रविदुषा स्वाधीनत्वम्, समानाधिकद्वितीय रहितमिति वा। 'न तत्समश्चाभ्यधिकश्च दृश्यत' इति श्रुते। परमसाम्यमापन्ना अपि मुक्ता ब्रह्माधीना एवेति भाव"।

[क "अशुद्ध शुद्धम्
स्व समाना स्वसमाना

इति शोधन कर्येति।]

आ या "एक प्रधानतमम्। प्रधान शास्त्रविदुषामिति रुद्रस्मृते। स्वाधिकसमानद्वितीयरहितमिति वा। न तत्समश्च । परम ईशाधीना एवेति भाव"। प "एक प्रधानतमम्। स्वाधान स्वसमानद्वितीयरहितमिति वा। परमसाम्यमापन्ना अपि मुक्ता ब्रह्माधीना एवेति भाव।'

अत्र 'स्वातधीन' इति प्रथम विलिख्य पश्चात् 'न' कार प्रहृत। तेन 'स्वाधीन' इति पाठोऽभिमत इति ज्ञायते। इम नकारमप्रहृत्य अन्ते 'न' इत्यन अनुस्वार परित्यज्य समस्तपदपाठे वी प्रभृतिपाठस्य मूलमस्तीति प्रत्येतु शक्यम्।

। 'नाप्नुव' न्निति भूतकालाचकानुरोधेन पूर्वं नाप्नुवन्निति मा कश्चिच्छङ्किष्टेत्यभिप्रेत्याह एतावन्त कालमिति।

तद्धावतोऽन्यानत्येति तिष्ठत् ।

'य पृथिव्या तिष्ठन्' 'य आत्मनि तिष्ठन्' इत्यादिक्रमेण तत्सर्वत्र तिष्ठदेव धावतो गरुडादीनत्येति । यावद्यावद्धावन्ति जविन तावत परस्तादपि वर्तत इत्यर्थ । यथोच्यते—

'वर्षायुतशतेनापि पक्षिराडिव सपतन् ।
नैवान्त कारणस्येयाद्यद्यपि स्यान्मनोजव '॥

इति । अन्येषा क्वचित्तिष्ठता धावदतिक्रमण नास्तीति वैचित्री । अन्यदपि किंचिदाश्चर्यमित्याह—

तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

इति । तस्मिन्नवस्थित अप्रतिबन्धानुगुणकाठिन्यादिरहितोऽपि वायुरपो बिभर्ति । सर्वाधारभूतेन सवश्वरेण विधृत स मातरिश्वा तच्छक्त्यैव पाथ पयोधरनक्षत्रग्रहतारकादिक बिभर्तीत्युक्त भवति । स्मर्यते हि—

'द्यौ सचन्द्रार्कनक्षत्र ख दिशो भूर्महोदधि ।
वासुदेवस्य वीर्यण विधृतानि महात्मन ॥' इति ॥ ४ ॥

अनेजदेक मनसो जवीय इत्युक्तमर्थमादरान्मुखान्तरेणानुशास्ति—

तदेजति तदु नैजति ।

इति । तत् व्याप्त तत्त्व पूर्वोक्तप्रकारेण जवीयस्त्वादिना एजति कम्पते कम्पत इवेत्यर्थ । तदु नैजति तदेव वस्तुवृत्त्या न कम्पते ।

तद्दूरे तद्वन्तिके ।

तद्दूरेऽन्तिके च वर्तत । मूढप्रतिबुद्धपुरुषभेदापेक्षया विभोरेव दूरान्तिक वर्तित्वव्यपदेश । यथाऽऽह शौनकः—

'पराङ्मुखानां गोविन्दे विषयासक्तचेतसाम् ।
तेषां तत्परमं ब्रह्म दूराद्दूरतरे स्थितम् ॥
तन्मयत्वेन गोविन्दे ये नरा न्यस्तचेतसः ।
विषयत्यागिनस्तेषां विज्ञेयं च तदन्तिके ॥'

इति। केचित् पदार्थाः कस्यचिदन्तर्भवन्ति, न बहिः। केचित् बहिर्भवन्ति नान्तः। तदुभयव्यावृत्तिमाह—

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

इति। तत् सर्वव्याप्तमुक्तं परं ब्रह्म अस्य विचित्रचिदचिद्रूपेण प्रमाणसिद्धस्य सर्वस्य वस्तुनः। अन्तर्भवति अप्रतिघाताद्विभक्तदेशं वर्तेत इत्यर्थः। तदेव सर्वस्यास्य बहिरपि भवति परिमितानां पदार्थानां भावदेश इवाभावदेशेऽपि वर्तेत इति यावत्। तदेतद्व्यक्तमुक्तं तैत्तिरीये सर्वपरविद्योपास्यविशेषनिर्धारणार्थे 'सहस्रशीर्ष' मित्यनुवाके—

'यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः' इति ॥ ५ ॥

एवं सर्वस्य ब्रह्मात्मकत्वमुक्तम्। अथ तद्वित्तः सांप्रतिकं प्रयोजनमाह—

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

इति। ब्रह्मविन्माहात्म्ये[1] विशेषद्योतनाय तुशब्दः। सर्वाणि भूतानि ब्रह्मादिस्थावरान्तानि। अनात्मशब्दः सकोचकाभावात् प्रकरणार्थस्वभावाच्च सर्वान्तरात्मविषयः। पृथिव्यादिभिर्म्रियमाणपि तन्मुखेन परमात्मन्यवस्थितमित्येवकाराभिप्रायः। अनुपश्यति अनुस्यूतं विशदं

1. ना '...माहात्म्यविशेष .'

निध्यायति। सर्वभूतेषु चात्मानमिति व्याप्तिमात्रपरम्। तस्य तैर्धार्यत्वाभावात्। स इति प्रतिनिर्देशोऽध्याहार्यः। ततो न विजुगुप्सते ब्रह्मात्मकत्वेनानुदृष्टेषु सर्वेषु स्वात्मविभूतिन्यायात् कुतश्चिदपि न विजुगुप्सते, क्वचिदपि निन्दां न करोतीत्यर्थः॥ ६॥

पुनरपि सर्वस्य ब्रह्मात्मकत्वं सामानाधिकरण्ये द्रढयन्[1] तथाऽनुदर्शनस्य सद्यः शोकनिवर्तकत्वमाह—

> यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः।
> तत्र को मोहः कश्शोक एकत्वमनुपश्यतः॥ ७॥

इति। यस्मिन् प्रणिधानसमये। विजानतः स्वतन्त्रपरतन्त्रवस्तुभेदं सम्यगुपदिष्टेन मार्गेण शास्त्रेण विविच्य जानतः। आत्मैव सर्वाणि भूतान्यभूत् परमात्मैव सर्वविशिष्टः प्रतीत इत्यर्थः। देवोऽहमित्यादिवत् लोकवेदमर्यादया शरीरात्मभावेन जगद्ब्रह्मसामानाधिकरण्ये सम्भवति बाधोपचारस्वरूपैक्यादिपक्षा बहिष्कार्याः। तत्र तदा को मोहः स्वतन्त्रात्मभ्रमादिलक्षणो मोहो न सम्भवतीत्यर्थः। कः शोकः परविभूतिभूते सर्वस्मिन्निर्ममत्वसिद्ध्या पुत्रमरणराज्यहरणादावपि न कश्चिच्छोकः स्यादित्यर्थः। यथाह—

> 'अनन्तं बत मे वित्तं यस्य मे नास्ति किञ्चन।
> मिथिलायां प्रदीप्तायां न मे किञ्चित् प्रदह्यते॥

इति। एकत्वमनुपश्यतः सर्वविशिष्टैक्यमनुपश्यतः। न ह्ययमेकशब्दः एकद्रव्यनिरस्ताभावपरः। 'ईशा वास्यमिदं सर्वं' मित्यभिव्याख्यानेन

1. ख 'द्रढयति'। अस्मिन् पाठे 'तथाऽनुदर्शनस्य' इत्यत्र 'तथा विध' इति व्याख्येयम्।

प्रकान्तस्य कस्यचित्केनचिदपि बाधाभावत्। सर्वमेदमिथ्यात्ववेदनावेदनयोः कथंचिदपि तादृशैक्योपदेशादिप्रवृत्तयोगाच्च। न चासौ परस्परविरुद्धानां स्वरूपैक्यप्रतिपादकः, सर्वव्याघातोऽसादृते स्वपरमतविवेकादिविप्लवप्रसङ्गात्। विशिष्टैकत्वविवक्षा तु सर्वप्रमाणानुगुण्यात् भाव्यते। ततोऽपि वरमत्र प्रकृतसामानाधिकरण्यनिर्वाहानुगुणसंबन्धविवक्षा। प्रयुज्यते हि संबन्धविशेषकृतविवक्षया रामसुग्रीवयोरैक्यमित्यादिष्वेकशब्दः।

एतौ च श्लोकौ यद्यपि मुक्तविषयतया नेतुं शक्यौ, तथाऽपि पूर्वानुगुण्यान्मुमुक्षुप्रशंसार्थत्वमुचितम्। ततश्च वैशद्यातिशयविवक्षया शास्त्रजन्यज्ञानेन तन्मूलोपासनात्मकज्ञानेन[1] दर्शनवाचोयुक्तिः। समाधिविशेषफलभूतस्वयतनसाक्षात्कार उपायत्वेनाभिहितत्वान्नात्र संशयनीयः। मोक्षोपायोपदेशपरेषु सर्वेषु वाक्येषु दर्शनशब्द उपासनविषय इति शारीरकभाष्ये प्रत्यपादि ॥ ७ ॥

पुनरप्येनमीशेशितव्यतत्त्ववेदिनं वेदितव्यविशेषशोधनेन[2] च विशिनष्टि—

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छा-
श्वतीभ्यः समाभ्यः ॥ ८ ॥

इति। सः सर्वभूतान्तरात्मभूतब्रह्मदर्शी पर्यगात् प्राप्नुयात् इत्यर्थः[3]।

1. ...'ज्ञानेन वा दर्शन ...' इति बौ. पाठः। 'शास्त्रजन्यज्ञाने वा तन्मूलोपासनात्मकज्ञाने वा दर्शनवाचोयुक्तिः' इतु भाष्यमिति सम्भाव्यते।

दर्शनवाचोयुक्तिः दर्शनवाचिपदप्रयोगः अनुसन्धेय इति।

2. वी. वे. श्री. 'बोधनेन'।

3. अप्राप्तत्वेन विधि. कल्पनीय इत्यभिप्रेत्याह प्राप्नुयादित्यर्थ इति। 'विद्ययाऽमृतमश्नुते' इत्यत्र प्राप्तिर्भविष्यति। अत्र त्वनुवाद एवास्तु। न विधिः कल्प्य इत्यभिप्रेत्याह समाधीति।

'ब्रह्मविदाप्नोति पर'मिति न्यायात्। समाधिलब्धेनानुभावेन प्राप्तवानिति सिद्धानुवादो वा। 'अत्र ब्रह्म समश्नुते' इतिवत्। शुक्रम्, अवदातं स्वप्रकाशरूपम्[1]। अकायम् सर्वशरीरकमपि कर्मशरीररहितम्। अत एव अव्रणमस्नाविरं च। शुद्धम् अनाघ्राताज्ञानादिदोषम्। अपापविद्धं अज्ञानादिकार्यकारणभूतपुण्यरूपकर्मानालीढमित्यर्थः। 'न सुकृतं न दुष्कृत' मित्यारभ्य 'सर्वे पाप्मानोऽतो निवर्तन्ते' इति हि निगम्यते। एवमशेषहेयप्रत्यनीकः परमात्मा मुमुक्षोः प्राप्यः प्रापक उपास्यश्च स्यात्[2]। स इत्युक्तं ब्रह्मविदं सर्वार्थदर्शित्वेन[3] विशिनष्टि—कविः कान्तदर्शी[4]। व्यासादिवत् परतत्त्वतद्गुणबोधनानुगुणप्रबन्धनिर्मातेति वाऽर्थः। मनस ईशित्री बुद्धिर्मनीषा तद्वान् मनीषी, अभ्यासवैराग्याभ्यां[5] निगृहीतान्तःकरण इत्यर्थः। परितो भवतीति परिभूः; विद्यान्तरवतः सर्वानतिक्रम्य वर्तते। कामक्रोधलोभादीन् दुर्जयानरातीनभिभवतीति वा। स्वयम्भूः वन्यनिरपेक्षसत्ताकः, नित्यात्मस्वरूपदर्शीति यावत्। याथातथ्यतोऽर्थान् व्यदधात् परमपुरुषार्थतदुपायतद्विरोधिप्रभृतीन् सर्वान् पदार्थान् यथावद्विविच्य हृदयेन धृतवान्। शाश्वतीभ्यः

1. 'शुक्रं अवकाशप्रदातृरूपम्' इति ता. श्री.

2 अत्र कू. भा. "एवंरूपः परमात्मा प्राप्यः प्रापकः उपास्यश्च यस्य तं ब्रह्मविद् विशिनष्टि—"

[अत्र 'उपास्यश्च' इत्यस्य स्थाने "उपायश्च" इति कू. गोश्री]

एतदनुसारेण "उपास्यश्च यस्य तं स इत्युक्तं ब्रह्मविदं" इति वे. भा. पाठं कोळियालं स्वामिन इति प्रख्याताः श्रीरङ्गरामानुजमुनयः अभ्यूहन्ते।

3. एतदनुरोधेन कविपदमात्रस्येयमवतारिकेति प्रतीयते। एतदभावे कू. भा. वत् उत्तरार्धस्य कृत्स्नस्यावतारिका भवितुमर्हति। प्रतिविशेषणं सर्वार्थदर्शित्वप्रतीत्युपपादनप्रयासोऽतिक्लिष्टः। श्रीरङ्गरामानुजमुनयस्तु 'सर्वार्थदर्शित्वादिना' इति पाठः स्यादिति।

4. "कविः क्रान्तदर्शनो भवति" इति यास्कः। 12-13.

5. "अभ्यासवैराग्याभ्यां तन्निरोधः"। यो. सू. 1-12.

समाभ्यः यावद्ब्रह्मप्राप्ति सर्वप्रत्यूहशमनार्थमिति भावः। यद्वा प्रथमान्तं च द्वितीयान्तं च पञ्जातं क्रमात् परावरात्मविषयतया व्याख्येयम्। तदा शुक्रमित्यादिकं सर्वोपाधिविनिर्मुक्तपरिशुद्धजीवपरम्। तमपि च सः परमात्मा पर्यगात् परितो व्याप्य स्थितः। कविरित्यादिकं सुगमम्। याथातथ्यत इत्यादि। अर्थान् कार्यपदार्थान् शाश्वतीभ्यः समाभ्यः यावद्विलयमवस्थातुं याथातथ्यतो व्यदधात् न पुनरैन्द्रजालिकवत् केवलं प्रकाशितवान् ॥ ८॥

एवं विचित्रशक्तिपरमात्मविषयां कर्माङ्गिकां विद्यामुपदिश्यानन्तरं केवलकर्मावलम्बिनः केवलविद्यावलम्बिनश्च निन्दन् वर्णाश्रमधर्मानुगृहीतया विद्ययैव निःश्रेयसावाप्तिमाह—

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

इत्यादिना[1]। ये भोगैश्वर्यप्रसक्ताः। अविद्यां कर्म, ज्ञानविधुरकर्ममात्रम्।

'अविद्या कर्मसंज्ञाऽन्या तृतीया शक्तिरिष्यते ।

इति हि स्मर्यते। उपासते एकान्तमनसोऽनुतिष्ठन्तीत्यर्थः। अन्धं अतिगाढम् तमः अज्ञानम्। निरर्गाभिपङ्क्तान्तरीयकं तमो वा। केवलकर्मनिरताना दुःखानुवृत्तिमधीयते चाथर्वणिकाः—

'प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्यू ते पुनरेवापियन्ति'॥

इति।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

कर्ममात्रनिष्ठप्राप्यादन्धतमसादधिकं तमः स्वाधिकारोचितकर्मपरित्यागेन

1. श्लोकत्रयेणेत्यर्थः ।

विद्यामात्रे रता प्रविशन्ति। इयशब्दस्तमस इयत्ताया दुर्ग्रहत्व द्योत यति। उकार उत्तरपदेनान्वेतव्य[1] विद्यायामेव रता इति ॥ ९॥

किं तर्हि मोक्षसाधनमित्यत्राह—

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया।

इति। अत्र व्यत्ययानुशासननात्पञ्चम्यर्थे तृतीया, अन्यशब्दानन्वयात्[2]। अन्यदेवाहु संभवादिति वक्ष्यमाणसारूप्याच्च[3]। केवलकर्मण कर्मनिर पेक्षविद्यातश्चान्यन्मोक्षसाधनमित्युक्त भवति। आहु पूर्वाचार्या इति शेष.। औचित्यात्[4]। उपनिषद इति वा। पूर्वपूर्वसंप्रदायसिद्धोऽ स्माकमयमर्थ इत्याह—

इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

1 अन्वेत य अन्विततया क्षेत्र य। 'वी गतिप्रातिप्रजनकान्त्यसनखादनेषु' इत्यत्र प्रश्लिष्ट ईधातु असनार्थक सकर्मक इह त यान्त प्रयुक्त।

2 कु मा "यथाश्रुतेऽन्यशब्दानन्वयात्"। एव वा भाष्यम्। 'अन्य शब्देनान्वयात्' इति वेति भाति।

3 "अन्यदेवाहुर्विद्याया अन्यदाहुरविद्याया" इति पञ्चम्यन्ततयैव माध्य न्दिनसंहितापाठाच्चेत्यनुक्तसमुच्चये चकार।

4 आचार्योद्दिदिताया एव विद्याया साधिष्ठत्व आचार्यवचनस्यैव एवमाद रेणोदाहार्यत्व च 'आचार्या' इति शेषपूरणे औचित्यम्। 'उपनिषद' इत्यत्र तु स्वतन्त्रवक्तृत्वसम्भर। उपस्थितत्वमित्यपि सुवचनमिति श्रीरङ्गरामानुजमुनय।

'औचित्यात्' इत्येनदुत्तरत्रैनान्वित पठन्ति "औचित्यादुपनिषद इति वा" इति।

5 आहुरित्यनेन स्वाभिप्राय केवल ते प्रावाशयन्निति न मन्तव्यम्। ते हि तत् न विचचक्षिरे विविच्य उपदिशन्ति स्म। व्याख्यातवन्त। नतु स्वय स्वातन्त्र्येण निर्धार्य कथितवन्त।

अत्र कु ता पाठ 'सर्वसम्प्रदाय' इति। तथाचेत् 'धीराणामिति बहुवचन तात्पर्ये कटाक्ष'। 'बहुभ्य श्रोतव्यम्' इत्येतदनुसारेण विभिन्नसम्प्रदायनिष्ठान्

ये पूर्वाचार्याः [1]नः प्रणिपातादिभिः सम्यगुपसन्नानामस्माकम्। तत् मोक्षसाधनम्। विचचक्षिरे विविच्योपादिक्षन्। तेषां धीराणां परमात्मध्यानपराणां वचनमित्यध्याहार्यम्। नटस्य शृणोतीतिवद्वा कथंचित् पञ्चम्यर्थे षष्ठी। इति शुश्रुम एवंप्रकार[2]मश्रौष्म। ब्रह्मविद्याया दुरवगाहत्वेन निश्शेषग्रहणाशक्यत्वाभिप्रायोऽत्र लिङुत्तमः[3] ॥ १० ॥

अन्यदिति संग्रहेणोक्तं विवृणोति—

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

इति। यः यथावस्थितोपदेशवान्। विद्यां परमात्मोपासनरूपाम्। अविद्यां तदङ्गभूतकर्मात्मिकां च। एतदुभयं परस्परविरोधप्रसङ्गरहितम्। सह वेद अङ्गाङ्गिनोरनुष्ठेयत्वसाम्यादुभयं सह वेदेत्यविशेषेण वेदनीयतोक्तिः। न पुनर्हेयोपादेययोः ज्ञातव्यत्वसाम्यात्। पूर्वं विद्याया

बहून् धीरान् प्रणिपत्योपसद्य वयमप्राक्ष्म। सर्वे ते एवमवोचन्। सर्वेभ्यस्तेभ्यो वयमेव श्रौष्मेति।

1. 'नः' इति स्वात्मनिर्देशिन. प्रकृताचार्यानपेक्ष्य पूर्वत्वम्। 'मा गृध.' इति सम्बोध्यस्य शिष्यस्य प्राचार्या. इह पूर्वाचार्या इत्युक्ताः। क्व. अत्र 'नः' इति 'अस्माकम्' इति च न दृश्यते।

2. अध्याहारपक्षे 'अन्याद्विद्यया' इत्येवंरूपमित्यर्थः। पक्षान्तरे तच्छन्दवाच्यं मोक्षसाधनं कर्मकारकम्। तत् एवंप्रकार केवलविद्यान्यत्वकेवलाविद्यान्यत्वरूपप्रकारविशिष्टमश्रौष्मेति।

3. भूतानद्यतनपरोक्षरूपे लिङर्थत्रये आद्ययोर्द्वयोरत्र नास्ति बाधः। तृतीयस्य तु, अरगस्य श्रोतृपरोक्षत्वासम्भवेन बाधात् निश्शेषग्रहणानर्हविषयत्व लक्षणीयमितिभावः। 'विचचक्षिरे' इत्यत्रापि इदमभिप्रायवर्णनं सङ्गतमिति भाति।

निन्दनात्तदौचित्यमिति चेत् तर्हि विद्याया अपि निन्दिततया[1] हेयद्वय समुच्चयोक्तिप्रसङ्गः। तथा सत्युत्तरवाक्यमपि विघटते—

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

इति। अयमर्थ —अविद्यया[2] विद्याङ्गतया चोदितकर्मणा मृत्यु ज्ञान सङ्कोचरूप[3]मृत्युहेतु[4] प्राक्तनकर्म। तीर्त्वा निरवशेषमुल्लङ्घ्य। विद्यया पूर्वोक्तपरमात्मानुदर्शनरूपया। अमृतमश्नुते 'एतदमृतमभयमेतद्ब्रह्म' इत्यादिषु सर्वदोषरहिततत्वेन प्रतीत परमात्मान प्राप्नोतीत्यर्थ। अत्रामृत शब्दस्य मोक्षपरत्वेपि न पुनरुक्ति। मृत्यु तीर्त्वत्यस्योपायविरोधितरण परत्वात्। अमृतमश्नुत इति प्राप्तिविरोधिनिवृत्तिलाभोक्ति। अत 'अविद्यया मृत्यु प्राप्य स्थित' व्याचक्षाणा निर्बाध पदवाक्यस्वारस्य मुपबृहण च प्रस्मृत्य स्वाविद्यया स्वयमेव मृत्यु प्राप्य स्थिता।

1 अय वी पाठ। अन्यत्र सर्वत्र 'निन्दिताया'। तत्र 'विद्याया अपि निन्दिताया हेयद्वयसमुच्चयेन तद्विशिष्टा या उक्ति तत्प्रसङ्ग' इति कथञ्चिद् वयो वाच्य।

2 अय कृ पाठ। अन्यत्र 'अविद्यया' इति नास्ति।

3 अय वी पाठ। अन्यत्र 'ज्ञानसङ्कोचरूप' इति पृथक्पदत्वेन।

4 'ज्ञानसङ्कोचरूपमृत्युहेतु' इत्यत्र पाठान्तरेण भाष्यमिति भाति। यथाश्रुते अविद्याया संसारलङ्घनहेतुत्वप्रतीते। 'मृत्यु विद्योत्पत्तिप्रतिबन्धकभूत पुण्यपापरूप प्राक्तनं कर्म तीर्त्वा निरवशेषमुल्लङ्घ्य" इति कृ भा पाठ।

श्रीभाष्ये च लघुसिद्धान्ते—'अविद्यया कर्मणा मृत्यु ज्ञानोत्पत्तिविरोधि प्राचीन कर्म" इति।

'ज्ञानमिहोपासनात्मकम्। तस्य सङ्कोच अहरहराधेयातिशयराहित्यम्। तद्रूपस्य मृत्योर्हेतु। ज्ञानोत्पत्तिविरोध्येव कर्मेह ज्ञानानिष्पत्तिहेतुत्वेनोक्त इत्यैकार्थ्य मेवेति श्रीरङ्गरामानुजमुनय।

5 तरति श्रुत्या लङ्घनस्य वाचक। लक्षणया तु 'व्याकरण तीर्ण' 'वेदान्त तरति' इत्यादौ प्राप्ते। कृत्स्नाध्ययनप्रतिपत्तये हि तत्र लङ्घनवाची शब्दो गौणतयैव प्रयुज्यते। न च मुख्यार्थसम्भवे लाक्षणिकार्थपरिग्रह उचित इति पदस्वारस्यम्।

व्याकरणवेदान्तादिरूपोपादेयवाचिपदसमभिव्याहारेण तत्र प्राप्त्यर्थत्वम्। अत्र तु हेयार्थमृत्युपदसमभिव्याहारात् लङ्घनार्थत्वमेवोचितमिति वाक्यस्वारस्यम्। एव

एतदेव'वाक्यमनुसंहितं वैष्णवे पुराणे—

'इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः ।
ब्रह्मविद्यामधिष्ठाय तर्तुं मृत्युमविद्यया ॥'

इति। इह त्वविद्याशब्द प्रकरणादौचित्याच्च विद्याङ्गकर्मविषय इत्यभाणि भाष्यकारैः 'अत्राविद्याशब्दाभिहितं वर्णाश्रमविहितं कर्म'[2] इति, 'मृत्युतरणोपायतया प्रतीताऽविद्या विद्येतरद्विहितं कर्मैव'[3] इति च। विद्यां पर्युदस्यन्नयमविद्याशब्द क्षत्रियादिविषयाब्राह्मणशब्दादिवदासन्नतदनन्तरवृत्तिरङ्गकर्मविषय इति भाव । एवं

'तपो विद्या च विप्रस्य निःश्रेयसकरावुभौ ।
तपसा कल्मषं हन्ति विद्ययाऽमृतमश्नुते ॥'

इत्याद्युपबृंहणान्यपि सुसङ्गतानि भवेयु ।

ये पुनरिह विद्याकर्माख्यसाधनद्वयसमुच्चयं मृत्युतरणामृतत्वप्राप्तिरूपसाध्यद्वित्वं च वर्णयन्ति, तेषां कर्मज्ञानयोरङ्गाङ्गिभावं विद्ययैव मृत्युतरणं च व्यक्तं प्रतिपादयद्भिः श्रुतिस्मृतिसूत्रगणैर्यथाभाष्यमुत्तरं देयम्। विषम'समुच्चयवादेऽपि यथाभाग' सन्निपत्योपकारकत्वसम्भवे गत्यन्तरगमनिका नीतिविद्भिर्न सम्मन्यते ॥ ११ ॥

तदेवमुपास्यं परमात्मतत्त्वं साङ्गतदुपासनरूपं च परमहितं परमपुरुषार्थपर्यन्तमुपदिश्य अनन्तरं त्रिभिः श्लोकैः प्रतिबन्धनिवृत्तिपर-

'उभयं सह' इत्युभयत्र तात्पर्ये प्रतीयमाने एकत्रानुवादत्वाभ्युपगमः स्थित इत्यध्याहारश्च दोषः । एतदभावे स्वारस्यं रक्षितं भवति।

प्रस्मृत्य विस्मृत्य ।

1 किं तदुपबृंहणं यत् प्रस्मृतमित्यत्राह एतदेवेति ।

2 अ भाष्ये त्रि अ लघुसिद्धान्ते ।

3 वैषम्यमङ्गाङ्गिभावेन । एकमङ्गम् इतरदङ्गीति ।

4. अयमेव सर्वत्र पाठ । "अङ्गाङ्गरूप्यासावेवाविद्यये याथकदीला यथाय रूपं" इति श्रीरङ्गरामानुजमुनय ।

प्रत्यानुभयरूपयोः फलपर्यवसोः समुच्चित्यानुसन्धानं विद्याङ्गत्वेनोपादेयमित्युच्यते। तत्र प्रथममेकैकमात्रानुसंधानं निन्दति—

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः॥ १२॥

इति। 'एतमितः प्रेत्याभिसम्भवितास्मि' 'धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसम्भवामी'त्यादिषु ब्रह्मप्राप्तिरूपा सम्भूतिरुक्ता। तां पर्युदस्यन्नयमसम्भूतिशब्दः तदागमप्रतिबन्धविनाशमभिधत्ते। 'सम्भूतिं च विनाशं च' इत्यपि ह्यनन्तरमुच्यते[1]। न चात्रासम्भूतिशब्देन सम्भूतेरनुत्पत्तिर्विनाशो वा प्रतिपाद्यः, अमृतप्राप्तिहेतुतयोक्तायाः संभूतेः प्रागभावस्य प्रध्वंसस्य वा मृत्युतरणहेतुत्वेन वक्तुमयुक्तत्वात्। अत्रापि तरतेः प्राप्तिवचनत्वं पूर्ववत् प्रतिक्षेप्यम्॥ १२॥

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात्।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे॥ १३॥

इति। अत्र तच्छब्दः समुच्चित्यानुसन्धेयतया वक्ष्यमाणद्वितयं वक्ति॥ १३॥

अत्राप्यन्यदित्युक्तं विवृण्वन् विद्याङ्गमुभयानुसन्धानमाह—

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह।

इति। तस्यैव फलप्रदर्शनेनावश्यकर्तव्यतां स्थापयति

विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते॥ १४॥

इति। अनुसन्धीयमानेन विनाशेन प्रतिबन्धमपोह्य सम्भूत्यानुसन्धीयमानया ब्रह्म प्राप्नोति। सम्भूतिविनाशानुसन्धानरूपेऽङ्गे स्तुत्यर्थं यथोचितमङ्गिफलनिर्देशः। यद्वा विनाशेन मृत्युं तीर्त्वेति पूर्वोक्तसरूपशब्दे विरूपार्थपरिहाराय विनाशशब्देन मानदम्भादीनां, हिंसास्तेयादीनां

1. बी. 'अनन्तरमेवोच्यते'।

बहिर्मुखेन्द्रियवृत्तीनां च विनाशो विवक्षितः। अतो विरुद्धनिवृत्तिरूपाङ्गसेवनेन समाधिविरोधिपापमपाकृत्य समाधिनिष्पत्तिरूपब्रह्मसम्भूत्या तदेवाश्नुते। अत्र सम्भूतिविनाशशब्दाभ्यां सृष्टिप्रलयादिविवक्षया मृत्युतरणामृतप्राप्तिरूपफलविभागवचनस्यौचित्यलवोऽपि नोपलभ्यते ॥ १४ ॥

अथैवं फलपर्यन्तसाङ्गब्रह्मविद्यानि[1]ष्ठस्यानुसन्धेया मन्त्रा उपदिश्यन्ते। तेषु च पूषादिशब्दाः सर्ववाच्यं[2] परमात्मानुसन्दधतां तत्तद्देवताप्रणाड्या[3] साक्षाद्वा[4] तत्पर्यन्ताः। अत्र हि यमसूर्यादिशब्दानामेतद्विषयत्वं स्वरसागतं तथा सत्येवोपपद्यते। तत्र प्रथमेन मन्त्रेण पूषशब्दविवक्षितं भगवन्तं प्रति प्रस्तुतां समाधिप्रतिबन्धनिवृत्तिं प्रार्थयते—

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

इति। सत्यशब्दोऽत्र जीवपरः। 'सत्यं चानृतं च सत्यमभवत्' 'अथ नामधेयं सत्यस्य सत्यं प्राणा वै सत्यं तेषामेष सत्यम्' इत्यादिषु जीवेऽपि तत्प्रयोगात्। तस्य मुखं अनेकेन्द्रियावष्टम्भतया मुखवदवस्थितं मनः हिरण्मयेन पात्रेणापिहितम् रागात्मकतया हिरण्मयसदृशेन रजोमयेन पात्रेण परमात्मविषयवृत्तिप्रतिरोधकेन छादितम्। हृदि निहिते परमात्मविषये निरुद्धवृत्तिकमित्यर्थः। रजःकथनं तमसोऽप्युपलक्षणम्। हिरण्मयशब्देन कर्माधीनभोग्यवर्गप्रदर्शनम्। तत् जीवस्य मुखस्थानीयं मनः। पूषन् आश्रितपोषणस्वभाव। अपावृणु निरस्तपिधानं कुरु।

1. अयं पो पाठः। अन्यत्र 'साङ्गब्रह्मनिष्ठस्य' इति। अत्र साङ्गत्वान्वय क्लिष्ट.।

2. सर्वशब्दवाच्यम्।

3. जीवमुख्यप्राणलिङ्गादित्यादिसूत्रन्यायात्। 1-1-32

4. 'साक्षादप्यविरोधं जैमिनिः' इति न्यायात्। 1-2-29.

कस्य हेतो । सत्यधर्माय दृष्टये सत्यस्य जीवस्य धर्मभूताय पूर्वोक्त ब्रह्मानुभवदर्शनायेत्यर्थ [1] ॥ १५ ॥

पुनरपि तया दृष्ट्या द्रष्टव्य विशिषन् दृष्ट्या गुणमभ्यर्थयते—

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजः ।
यत्ते रूप कल्याणतम तत्ते पश्यामि योऽसावसौ पुरुष-
स्सोऽहमस्मि ॥ १६ ॥

इति। एकर्षे अद्वितीयातीन्द्रियद्रष्ट । यम सर्वान्तर्यामिन्। सूर्य स्वभक्त बुद्धीना सुष्ठु प्रेरक। प्राजापत्य प्रजापतिप्रसूतस्य सर्वस्यान्तर्यामिन्। अविवक्षितप्रत्ययार्थो वा प्राजापत्यशब्द । प्रजाना पत इत्यर्थ । व्यूह रश्मीन् समूह तेज स्वस्वरूपप्रकाशानोपयिकान्[2] स्वोग्रहरश्मीन् व्यपोह प्रभात्मक च तेज समूहीकुरु। यत् आदित्यवर्णमित्यादिप्रसिद्धम् सर्वेभ्य कल्याणेभ्योऽतिशयितकल्याण शुभाश्रयभूत ते दिव्य रूप तत् पश्यामि । अत्र वर्तमानव्यपदेश उत्तरवाक्यवत् तात्कालिकानुसधा नानुवाद । प्रार्थनाप्रकरणानुरोधे तु व्यत्ययेन पश्येयमिति लिङर्थो "ग्राह्य इत्यपुनरुक्तिस्तदासाधारण्यज्ञापनार्थम्। सदा पश्यामीति वा निरुपाधिकशेषत्वानुगुणोक्ति "[3]। अथान्तरात्मनोऽहग्रहेणानुसधानमाह

1 'एकत्वमनुपश्यत ' इत्यत्रोक्तब्रह्मानुभवरूपदर्शनाय ।

2 अय ता पाठ । अन्यत्र 'प्रकाशनोपयिकान्'। अत्रान्वय स्फुट
कू भा ' भवदीयदिव्यरूपप्रदर्शनानुपयुक्तान् स्वोग्ररश्मीन् व्यूह व्यपोह विगमयेत्यर्थ ।"

3 अय चिह्नितो भाग वी वर्जं सर्वत्र एव पठ्यते । अनन्वय स्फुट ।
'ग्राह्य । सदा पश्यामीति वा निरुपाधिकशेषत्वानुगुणोक्ति । त इति पुनरुक्तिस्तदसाधारण्यज्ञापनार्थम्' ।

इति पाठो भवितुमर्हतीति भाति।

वी पुन ग्राह्य । ते इत्यस्य पुनरुक्ति तदसाधारण्यज्ञापनार्थम्। त्वदर्थं सदा पश्यामीति वा निरुपाधिकशेषत्वानुगुणोक्ति " इति पाठ निवेशयति। पुन शोधनिकायाम्—

'योसावसौ पुरुषः सोऽहमस्मि' इति। वीप्साऽत्यादरव्यञ्जनार्था। यद्वा

' योसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तस्सनातनः।
सर्वभूतमयोऽचिन्त्यस्स एष स्वयमुद्बभौ ॥ '

इत्यादिवाक्यच्छायया यत्तच्छब्दाभ्यामदःशब्दौ विभज्यान्वेतव्यौ॥ सर्वातीन्द्रियप्रमाणसिद्धत्वद्योतनार्थौ वा। पुरुषः पूर्णत्वपूर्वसत्त्वादिगुणक[1] आदित्यवर्णविग्रहविशिष्टस्सर्ववेदपठितानन्यपरपुरुषसूक्तादिप्रसिद्धो महापुरुषः। सोऽहमस्मि अहंशब्दोऽत्र जीवद्वारा तदन्तरात्मपर्यन्तः। अत एवासीत्यपि प्रत्यग्रूपस्वविविशिष्टे परमात्मनि विश्राम्यति। 'अस्मद्युत्तम' इत्येतावदेव ह्यनुशिष्टम्। न पुनरस्मच्छब्दस्य प्रत्यगात्मद्वारा परमात्मपर्यन्ततायामुत्तमनिवृत्तिः। एवं तत्त्वमसीत्यादिष्वसिशब्दो निर्वाह्यः। तत्रापि 'युष्मद्युपपदे समानाधिकरणे स्थानिन्यपि मध्यमः' इत्येतावदेव हि स्मर्यते। न तु युष्मच्छब्दस्य स्वाभिमुखचेतनद्वारा तदन्तर्यामिपर्यन्तत्वे मध्यमनिवृत्तिः। लोके तु अहं त्वमस्मि;

"अथवा 'तत्र वर्तमानव्यपदेश उत्तरवाक्यवत् तात्कालिकानुवादः। सदा पश्यामीति वा निरुपाधिकशेषत्वानुगुणोक्तिः। प्रार्थनाप्रकरणानुरोधे तु व्यत्ययेन पश्येमिति लिङर्थो ग्राह्यः। ते इत्यस्य पुनरुक्तिस्तदसाधारण्यज्ञापनार्था' इति पाठोस्तु।"

इत्याह।

'त्वदर्थं' इति तात्विकेन पाठेन भवितव्यम्। स लेखनदोषानुवृत्त्या अन्ते 'सदा' इति पठितः स्यात्। तस्मात् 'सदा' इत्यस्य स्थाने 'त्वदर्थं' इति पठित्वा दर्शनमपि त्वदर्थमित्यर्थो ग्राह्य इति श्रीरङ्गरामानुजमुनयः।

1. तात्पर्यचन्द्रिका, 8-22—'पुरुषशब्दस्य परमात्मनि पुरिशयत्वपूर्णत्वपूर्वसद्भावपुरुदानादिभिर्निमित्तैः.. ..'

शाङ्कर गीताभाष्यम् 8-22—'पुरुषः पुरिशयनात् पूर्णत्वाद्वा'।

निरुक्तम्—'पुरुषं पुरिशय इत्याचक्षीरन्' I. 13.

पुरुषः पुरिषाद पुरिशाय। 'पूरयतेर्वा।' II. 3.

सहस्रनामभाष्यम्—'पुरु बहु सनोति' ददाति।

त्वमहमसीत्याद्युपचारेपूद्देश्यानुसारेण मध्यमोत्तमयोर्व्यवस्था। तद्वदत्रापि व्यवस्थोपपद्यते। उद्देश्यविषययोरेवात्र युष्मदस्मच्छब्दयोरुपपदत्वेन सूत्रपदाभिप्रेतत्वात्। भाष्ये तु तत्त्वमसिनिरूपणावसरे 'नात्र किञ्चिदुद्दिश्य किमपि विधीयत' इत्युक्तिरप्राप्तांशनिषेधाभिप्राया व्यक्ता, उपसंहारत्वोपपादनात्।

ये पुनस्तत्त्वमसि, सोऽहमसीत्यादिषु कार्यकारणोपाध्याकारविधूननेन निर्विशेषस्वरूपैक्यं वाक्यवेद्यमाहुः, तेषामसिवदस्मिरपि खण्डकः। श्रोतर्यनुसन्धातरि च युष्मदस्मदी हि परित्यक्ते। न ह्यसिना कश्चित्प्रतिबोधनीयः, न च कश्चिदस्मिना विशिष्यानुसन्धेयः। विधूननीयोपाधिविषयव्युत्पत्तिमच्छब्दसन्निधिमात्रोपजीवनेन क्वचिन्मध्यमोत्तमसम्पत्तिरिति चेत्–ततो वरमपरित्यक्तप्रवृत्तिनिमित्तमस्माकं निर्वहणमनुसर्तुम्। सन्मात्रस्याशिनोऽशद्वयविशिष्टताप्रतिपादनं वदतामपि, [1]सन्मात्रविवक्षायामत्र वाक्ये त्वमहम्भावायोगात्, त्वताऽहन्ताविशिष्टसदिति विशिष्टविवक्षायामपि प्रथमपुरुषोपनिपातप्रसङ्गात्, द्वयोश्च युष्मदस्मदर्थयोर्मृत्पिण्डांशे मणिक इव घटशरावाकारयोः सदंशभूतेश्वराकारेऽपि समन्वयायोगात्, त्वमहमर्थयोः सत्ताद्याकारस्य नित्यप्रतिपन्नतया विशेषतोऽनिर्देश्यत्वादननुसन्धेयत्वाच्च न कथञ्चिदपि तत्त्वमसि सोहऽमस्मीत्यादेर्निर्वाहः शक्यः। दृष्टिविधिस्तु मोक्षार्थविद्यासु वेदान्त[2]वादिना नाङ्गीक्रियते। यद्यप्यत्र 'त्वं राजाऽसि, अहं राजाऽस्मि' इत्यादिवत् तादधीन्याद्युपचारविवक्षया मध्यमोत्तमयोः सामञ्जस्यम्। तथाऽपि लोकवेदयोः चेतनपर्यन्तदेवमनुष्यादिव्यवहारन्यायेन जातिगुणशब्दगतिलाभात्तदुपेक्षा। नन्वेवं पुरुषार्थ्यास्वेतरांशसामानाधिकरण्यक्लेशं परित्यज्य 'योसावसौ पुरुषः सोऽहमसीति परिशुद्धस्वरूप

1 युष्मदस्मद्भ्यां सन्मात्रस्य वा विवक्षा, त्वन्ताऽहन्ताविशिष्टस्य सतो वा तद्विशिष्टस्य सदंशभूतस्येश्वरस्य वा, त्वमहमर्थयोरेव वा इति चतुर्धा विकल्पमभिप्रेत्य क्रमेण दूषयति सन्मात्रविवक्षायामित्यादिना।

2 वी 'वेदान्तवेदिना'।

मात्रानुसंधानपरमिदं वाक्यमस्तु। नैवम्। तत्त्वमसि, त्वं वा अहमस्मि इत्यादिषु तदनुपपत्तेरत्रापि तत्समानन्यायतया तथैवाऽनुसन्धानस्यौचित्यात्। ब्रह्मात्मकोऽहमस्मि इति परविद्याङ्गभूतस्वात्मानुसन्धानपरत्वेऽपि तच्छब्देन तादर्थ्यादिकं लक्षणीयं स्यात्॥ १६॥

अनन्तरं तु परिशुद्धात्मस्वरूपमुच्यते—

वायुरनिलममृतम्

इति। विद्याकर्मानुसारेण तत्र तत्र गन्तृत्वाद्वायुः। [1]निलयनरहितत्वात् क्वचिदपि व्यवस्थितत्वाभावाद्वानिलम्। अमृतं म्रियमाणेऽपि देहसंताने स्वयममृतम्। इदं विजरत्वादीनामप्युपलक्षणम्। परिशुद्धजीवविषये प्रजापतिवाक्ये 'विजरो विमृत्युर्विशोक' इत्यादिसहपाठात्। अत्र 'वायुश्चान्तरिक्षं चैतदमृत मित्यादिपरामर्शाद्वाय्वादिशब्दानां भूतद्वितीयविषयत्वं न शङ्कनीयम्। पूर्वापराभ्यामसङ्गतेः। यद्यप्यमीषां परमात्मविषयत्वं विशिष्टवृत्त्या योगतो वा युज्यते, तथाऽपि वरमिह नश्वरस्य देहस्यानन्तरं वचनात्तद्व्यावृत्तप्रत्यगात्मपरत्वम्। प्राणविषयत्वेऽप्यत्र मन्दं प्रयोजनम्। श्वेताश्वतरीयाश्च [2]'भोग्यभोक्तृनियन्तॄणां विवेचने भोक्तृशब्दविवक्षितप्रत्यगात्मानममृतशब्देनाम्नन्ति—

'क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः'

इति।

'क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याऽविद्ये ईशते यस्तु सोऽन्य.'

इति च।

एवं प्रत्यगात्मस्वरूपस्य 'न जायते म्रियते वा विपश्चित्' इत्यादिप्रसिद्धममृतत्वमभिधाय क्षेत्रज्ञशरीरस्य मृतत्वमवश्यम्भावीत्याह—

1. प्रकृतार्थसंगतम् स्वरूपतो नित्यपरमपर्याये निलयनरहितत्वात् देहादिष्वगमनागमविरहेण तत्र क्वापि नियमेनावस्थानाभावाच्च' इत्यर्थः। निलीय इति हि लोके अदर्शनमुच्यते। अदर्शनमेव च नाशो लिल्य इति।

अनेनान्याधाररहितत्वे निलयनरहितत्वमिति श्रीरङ्गरामानुजमुनयः।

2. दी 'भोक्तृभोग्य '

अथेदं भस्मान्तं शरीरम् ।

इति। प्रकृतादर्थादर्थान्तरविवक्षयाऽत्राथशब्दः। आत्मोत्क्रमणानन्तर्यार्थो वा। कर्मवश्यकात्स्न्र्यपरो वा। तथा च स्मर्यते—

'गङ्गायां सिकता धारास्तथा वर्षति वासवे।
शक्या गणयितुं लोके न व्यतीताः पितामहाः'।

इति। 'ब्रह्मादिषु प्रलीनेषु' इत्यादि च। इदमिति विशेषणमीश्वरशरीरत्वेन नित्यत्वेन च प्रमाणसिद्धानां व्यवच्छेदार्थम्। भस्मान्तमिति संस्कारमात्रव्यञ्जकम्। [1]कीटान्तत्वादेरन्यत्र प्रसिद्धस्योपलक्षणं वा। शरीरशब्दे व्युत्पत्तिनिमित्तानुसारे विशरणस्वभावत्वं गम्यते।

एवं 'भोक्ता भोग्यं प्रेरितारं च मत्वे'ति क्रमेण चिदचिद्विवेकमुक्त्वा प्रेरितारं प्रकृतं महापुरुषं प्रणवेनोपादत्ते—

ओम्

इति। यथाऽऽमनन्त्याथर्वणाः 'यः पुनरेतं त्रिमात्रेण ओमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत' इति। उक्तं च योगानुशासने 'क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः। स पूर्वेषामपि गुरुः कालेनानवच्छेदात्। तस्य वाचकः प्रणव' इति। आह च सर्वज्ञः

'ओमित्येवं सदा विप्राः पठध्वं ध्यात केशवम्'

इति। स्वयं चागायत्

'ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन्'

इति। एवं सर्वत्र द्रष्टव्यम्।'

अथ क्रतुरूपिणं भगवन्तं ज्ञानयज्ञगोचरमभिमुखीकुर्वंस्तदनुग्रहं याचते—

क्रतो स्मर कृतं स्मर

इति। क्रतो क्रत्वात्मक। यथाह 'अहं क्रतुरहं यज्ञः इति। 'यथा-

1. 'क्रिमिविड्भस्मसंज्ञित'मिति श्रीभागवतप्रसिद्ध्यनुरोधेनास्याविशेषनिरूपणबोधनमभिप्रेत्याह कीटेति'। वी. व्याख्यानम्।

क्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति' 'स क्रतुं कुर्वीत' 'पर्यन्तकतुर्हि' इत्यादिष्वितिवानापि प्रकरणादेव क्रतुशब्द उपासनपरो वा। तद्गोचरे तु भगवति तच्छब्द उपचारात्। स्मर सानुग्रहया बुद्ध्या विपर्यीकुरु। स्नेहपूर्णेन मनसा यन्नः स्मरसि केशवे' तिवत्। उक्तं च भगवता 'स्थिते मनसी'त्यारभ्य,

'ततस्तं म्रियमाणं तु काष्ठपाषाणसन्निभम्।
अहं स्मरामि मद्भक्तं नयामि परमां गतिम्'॥

इति। सर्वदा सर्वं साक्षात्कुर्वतः स्मर्तव्यवचनमिह पूर्वकृतप्रत्यवेक्षणाभिप्रायम्। कृतं स्मरेत्यत्रापि तथैव विवक्षा। मत्कृतं यत्किञ्चिदनुकूलमनुसन्धाय कृतज्ञस्त्वं मां रक्षेति भावः। एतावदन्तं[1] त्वत्कृतमानुकूल्यं प्रतिसन्धाय त्वमेव शेषपूर्णं कुर्विति वा। स्मरन्ति हि 'जायमानं हि पुरुषम्' इत्यादि। स्वयमप्याह 'तेषां सततयुक्तानां' इत्यादि।

क्रतो स्मर कृतं स्मर ॥ १७ ॥

इत्यावृत्तिरन्यार्थे त्वरातिशयात्॥ १७॥

पुनरप्यग्निशब्दवाच्यं भगवन्तं स्वापेक्षितं प्रापयेत्याह—

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ १८॥

(इति।) अग्ने अग्निशरीरक। 'यस्याग्निः शरीर'मित्यन्तर्यामिब्राह्मणम्। 'साक्षादप्यविरोधं जैमिनि'रिति न्यायादग्रनयनादिगुणयुक्तेति वा। नय प्रवर्तयेत्यर्थः। सुपथा शोभनेन मार्गेण। प्रतिषेधस्पर्शरहितेनोपायेनेति यावत्। राये विद्यार्थशरीरसंरक्षणव्यदर्चनाद्यनुगुणाय धनाय। विद्यार्थप्रकरणानुगुण्यात्[2]।

1 यद्यपि 'एतावन्तम्' इति पु. ता. पाठः तथाऽपि तस्य लिङ्गभेददुष्टत्वात् मु. भा. अनुरोधेन अन्यत्र निवेशितोऽयमेव पाठः आदरणीयः। 'एतावत्पर्यन्तं' 'एतावत्' 'एतदन्तं' 'एतावन्तं कालं' इत्यादि पाठोऽपेक्षा भवति।

2. अर्थे वी वर्जं सर्वत्र पाठः। तत्र तु 'यद्वाऽर्थप्रकरणानुगुण्यात्' इति

'अतस्करकरग्राह्यमराजकवशंवदम्।
अदायादविभागार्हं धनमार्जय सुस्थिरम्' ॥

'अनन्तं वत मे वित्तम्' इत्यादिपूक्तमलौकिकं धनमिह विवक्षितम्। एक एव मन्त्रः प्रकरणादिभिर्विशेषितस्ततदनुगुणमर्थं विवक्षतीति सम्यङ्न्यायविदः। अस्मान् त्वदनन्यभावान् अनन्यगतींश्च। विश्वानि देव वयुनानि विद्वान्। देव अस्मदपेक्षितप्रदानानुरूपविचित्रक्रीडायुक्त। माया वयुनं ज्ञानमिति नैघण्टुकाः। अतो ज्ञानमुखेनोपायविशेषा इह वयुनशब्देन विवक्षिताः। सर्वान् तत्तदधिकारानुगुणान् चतुर्विध-पुरुषार्थोपायान् यथावद्विद्वान् त्वम् अविदुषोऽस्मान् नेतुमर्हसीति भावः। युयोध्यस्मज्जुहुराणम् बन्धनात्मकतया अचिन्त्यप्रकारकौटिल्य-वत्तया वा बाधमानमित्यर्थः। एनः अकृत्यकरणकृत्याकरणादिरूपं त्वदनु-भवादिप्रतिबन्धकम्। अस्मतो युयोधि पृथक्कुरु विनाशयेत्यर्थः। भूयिष्ठां ते नमउक्तिं विधेम 'अनन्यगति'रित्यादि[1]गुणैराबृत्तितश्च भूयसीं 'नमउक्तिं' ते विदध्महे। व्यत्ययो हि बहुलमनुशिष्टः। नमउक्तेरनु-

पठित्वा "विद्यार्थप्रकरणानुगुण्यदिति पाठो न पेशलः। श्रीकूरनारायणभाष्य इव विद्याप्रकरणानुगुण्यादिति पाठश्चेत् एतत्पूर्वं यद्वेति वा अलौकिकं वेत्युपरि वाक्यारे वा निवेश्यः।" इत्यभिहितम्।

अत्र कू. भा. "राये विद्यार्थशरीर....धनायेत्यर्थः। अथवा 'अतस्कर.... सुस्थिरम्' 'अनन्तं ...वित्तम्' इत्यादिसूक्तं ..विवक्षितम्। विद्याप्रकरणानुगुण्यात्" इति।

लौकिकालौकिकधनविषयतया व्याख्यानद्वयस्यात्र क्रियमाणत्वात् उत्तरवाक्ये कश्चित् यद्वेत्यादिना केनचित्पक्षान्तरत्वबोधकेन पदेन भाव्यमित्येतदसन्दिग्धम्। 'विद्यार्थप्रकरणानुगुण्यत' इति यथास्थितमपि तु पूर्वत्र हेतुतया सङ्गमयितुं शक्यमिति भाति। 'विद्यार्थं यत् प्रतिबन्धनिवृत्त्यादि तत्प्रकरणं ह्येतत् 'हिरण्मयेन' इति मन्त्रा-दारभ्य। तदानुगुण्यात् विद्यार्थशरीरसरक्षानुगुणाय धनायेति वक्तव्यम्, न तु स्वयं पुरुषार्थभूताय धनायेति' इति।

1. अत्र 'अन्यगतित्वादिगुणैः' इति, उत्तरत्र 'प्रसत्तुमर्हसी'ति च भवितुमर्हतीति श्रीरङ्गरामानुजमुनयः।

वृत्तिं वा नाथं प्रति नाथते। 'नम इत्येव वादिन' इति हि मुक्तलक्षणा[1] अपि पुरुषा मोक्षधर्मे प्रतिपादिताः। मानसकायिकयोर्नमसोरभावेऽपि नमःशब्दमात्रेण प्रसक्तुमर्हतीत्युक्तिशब्दाभिप्रायः। एवं परतत्त्वतद्विभूतियोगतदुपासनतद्विशेषान् संगृह्य संहितेयं समपूर्यत ॥ १८॥

व्यक्ताव्यक्ते वाजिनां संहितान्ते
व्याख्यामित्थं वाजिवक्त्रप्रसादात्।
वैश्वामित्रो विश्वमित्रं व्यतानीद्
विद्वच्छात्रप्रीतये वेङ्कटेशः॥

[3]अभेदं भोक्तॄणामथ च भविनामेव परतां
तथा भेदाभेदं जिनसुगतनीतिं च जगति।
असम्पाद्यां मुक्तिं भवभयमलीकं च पठता-
मसावीशेत्यादिर्न कथमनुवाकः प्रतिभटः॥

1. अत्र कू. भा. 'नम इत्येव वादिनः' इति हि मुक्तानामपि लक्षणं मोक्षधर्मे श्रुतम्' इति। एतदनुरोधेन "नम इत्येव वादिनः" इति हि मुक्तौ नमउक्तिलक्षणा अपि पुरुषा मोक्षधर्मे प्रतिपादिताः इति पाठेनात्र भवितुं युक्तमिति भाति।

2. परतत्त्वतद्विभूतिसङ्ग्रहः प्रथमतोऽष्टमन्त्रात्मके आदिमप्रकरणे। पश्चात् तदुपासनस्य तदङ्गतद्गतविशेषस्य च सङ्ग्रहः विद्याविद्याविषयसम्भूत्यसंभूतिविषयत्रिकद्वयात्मके अनन्तरप्रकरणे। पुनरपि तदङ्गरूपसङ्ग्रहः अनुसन्धेयमन्त्रचतुष्टयात्मके चरमप्रकरणे। संहितेयं चरमाध्यायरूपा। यद्वा चत्वारिंशेन अनेन चरमेणाध्यायेन संग्रहे इयं वाजिसंहिता समपूर्यतेति।

3. तत्त्वहितपुरुषार्थानामुक्तविधानां अत्र निरूपणात् अन्यादृशान् तान् वदतां सर्वेषां समयानपि प्रतिक्षिपन्नाह—अभेदमिति। भेदाभेदमित्यन्तेन चिद्विषय ईश्वरविषयश्च विपर्यय उक्तः। जिनसुगतनीतिमिति अचिद्विषयोऽपि। बाह्यार्थानां मिथ्यात्वविरुद्धधर्मसंसर्गादिर्हि तन्नीतिः। तृतीयपादेन पुरुषार्थविषयो विपर्ययः कण्ठतः हितविषयोऽर्थतश्च प्रतिपादितः॥

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य
वेदान्ताचार्यस्य कृतिषु ईशावास्योपनिषद्भाष्यम्।

कवितार्किकसिंहाय कल्याणगुणशालिने।
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः॥

ĪSAVĀSYOPANIṢAD—BHAṢYA

(TRANSLATION)

(*Benedictory verses*)

1 We meditate on Vasudeva possessed of a multitude of pure and excellent qualities, by whom are being dwelt in all this conscient and unconscient [1]

2 The Transcendent Purusa the Lord of all, of innate greatness, the Inner Self of all beings, Himself (eternally) transcending all faults, the One object of all sciences (*vidyas*), the Presiding One of all actions, the Extinguisher of sin, Enjoyable by the freed, the Ready Means, shines at the end of the Samhita of the Vājins [2]

3 (The Vedic passage) which is recited with 'All this is fit to be indwelt by the Lord' in the beginning is the instruction in the knowledge of Brahman given by the Guru to his disciple

4 All (actions) prescribed in the Samhitā could be (utilized) on account of separate injunction, for knowledge, for pointing this out clearly is the addition of this (*anuvaka*) at the end of that (*samhitā*)

---

1 Verse 1 Anuṣṭub śloka metre
,, 2 Mandakranta
,, 3 Śloka metre
,, 4 Śloka metre

2 The adjectives used by Śri Venkaṭanātha in respect of the Purusa mentioned in verse 16 have reference to mantras specified below respectively

(i) Sarveśanaḥ verse 1
(ii) Sahajamahima, verse 4 and 5
(iii) Sarvabhutantaratma, verse 6 and 7
(iv) Sarvān doṣan svayam atipatan, verse 8 1st half
(v) Sarva vidyaika vedyah 8th verse 2nd half
(vi) Karmādhyaksah, verse 1 1st half

ĪSĀ VĀSYAM IDAM SARVAM
YATKIÑCA JAGATYĀM JAGAT
TENA TYAKTENA BHUÑJITHĀ
MĀ GṚDHAH KASYASVID DHANAM. 1

Whatsoever changeable is in this world all this is fit to be indwelt by the Lord With that (world) renounced enjoy. Covet not anyone's wealth

THE BHASYA

There (in the Upanisad) at the outset, for the saka of removing the illusion of independence and others (of the individual) who is the possession of material body, the teacher (keeping in mind this fact) declares the Nature, Existence, and Activity of all things to be under the control of the Lord.

Idam: this, (that is) determined by the respective sources of knowledge as other than Īśvara, of the forms of intelligents and unintelligent.

Īśā: By the Lord. By the all-controlling Puruṣottama[1] well-known as entirely different from the soul, in (the passages) "The knower and the ignorant the two unborn, the Lord and the nonlord" (*Śvet. Up.* I. 9) and others.

vāsyam: Fit to be pervaded is the meaning. Or such as could be made by Himself to dwell in Himself

(vii) Kaluṣaśamanah verse 11 3rd quarter.
(viii) Muktopabhogyah verse 11 4th quarter.
(ix) Ko'pi and siddhopāyah, verse 15 and 16.

1. The meaning of the word is all-destiner. This word has a cross-reference to Bh. Gita. XV. 17, where it is equated with the Lord Īśvara: "But other than these two is the highest Spirit called the Puruṣottama, who enters into three worlds and upbears them.

who is the support of all[1] Thus the Smṛti says "He everywhere (dwells), and in Him everything dwells Because of that is He called (*parīpathyate*) by the learned, Vāsudeva" (*Vis P* I ii, 12)

jagatyām (is) the significator for other worlds also *jagat* The group of things of the form of the enjoyed (*bhogya*) and enjoyers (souls), which changes into another state in nature and quality (respectively)[2]

yat-kiñca This qualification 'whatsover' is used in order to affirm that there is nothing whatsoever which has not Him as its Self (This is) elucidated (thus) "(They) say that the sense organs, sensorium, buddhi, *sattva*, brilliance, strength, courage, body and soul have Vāsudeva as their self'"[3]

But (the objector says), according to the rule "*Rūḍhi* (conventional meaning) overrules the *Yoga* (etymological meaning ", Īśa herein mentioned may be Rudra, and further because there is no additional word (*upapada*) such as 'All' (which addition if it were present will affect the rudhi and it may then designate Viśnu well known as Sarveśvara)

Not so (we reply) Since as in the case of the words Akāśa, Prāna and others used in the sense of the (original) cause (where the *rudhi* is annulled), so also

1 That is to say, He is the one being in whom all things dwell because He is their support *aśraya* and *adhāra* and who dwells in all things as their support, as in the examples of the body and the hub of the wheel

2 *cf* *Bhokta bhogyam preritaranca matva* (Svet Up I 12) Prakṛti modifies its nature and its qualities in evolution, whereas the souls undergo modification only in their *dharmabhuta jnana*

3 Untraced quotation

here the *rūdhi* is annulled,[1] and since the quality of pervading all as well as being the support of all cannot belong to Rudra who is accepted (*i*) as not being the cause of all things and (*ii*) as being bound by Karma on the strength of the passages such as "One only Nārāyana was existent, neither Brahma nor Isāna" (*Mahopanisad* I) "I am still not free from sin, grant me names (*Śatapata Brāhmāna*) this word Iśa must be accepted etymologically (*yaugika*) as referring to the Lord of all, of unlimited Lordship Who is well-known as possessing those qualities (of all-supportingness and all indwellingness and others)

Though on account of there being no mention (here of Iśa) as already well known (as the primal cause), there is a difference in this case from that of Akāśa and other passages, yet because of its use in a quite contrary sense itself there is justification for the rejection of its conventional (*rudhi*) sense according to *Aindri* principle[2]

Nor is there here the principle of contextual allness[3] (*sarvatvam ādhikaritkam*, no such limitation being seen

---

1 In some scriptural texts all things are declared to have originated from Ākāśa Prana and others which nominally mean the gross elements, but what is meant by them are not these gross or subtle elements but the primal Indewelling Being in all This is indicated by the use of the phrase like *vai* or *ha vai* *Yato va imani bhutani*, *sarvani ha va imāni bhutani ākaśād eva samutpadyante* (Ch Up I ix 1)

2 *Pur Mim* III ii 2 There is a *rk* mantra addressed to Indra This is directed to be used with reference in Agni-Gārhapatya This transference of an Indra ṛk to Agni is due to understanding the terms in an etymological sense as otherwise it will be meaningless

3 *Pur Mimāmsā* I ii 1

(If it be said that instead of one perpetual All-lord, we may have one Īśvara stream, one All lord in one cosmic age and another in another age and so on, or else we may have several Īśvaras, rulers, at the same time and at all times eternally, but who divide their absolute lordship between themselves by limiting their power to specific regions, we reply)

But the theories of Īśvara stream and multiple Īśvaras are rejected by a number of (scriptural) sources of right knowledge, which establish the Lord existing at all the three times (past, present and future) and destining all processes

It is therefore right that this passage refers to Narayana alone who has lordship independent (of others) as the Lord who dwells in all (or rather in whom all can dwell) proclaimed in the passages "Him the protector of the world, the Lord of Self" (*Tait Nārd* XI 25) and others, Who is to be redeclared later on as '*Yosāvasau Puruṣah*' (*Īśa* 16), Who is determined as the parent of Brahma and Rudra by passages inexplicable otherwise (*i e*, which cannot apply to any other god) Who is most famous as the all indwelling propeller (in the passages), 'This is the indwelling self of all beings, faultless, dweller in the highest sky, (*divya*), the shining one (*deva*), the One Narayana" (*Sub Up* VII) and others, and Who in the passages 'He is Brahmā' and 'He is Śiva' (*Tait Nara*, XI 26) is mentioned as the substance (*viśesya*) of Brahmā, Siva, Indra and others who are His attributes (*vibhutis*), as in the case of the world in the passage "This (world) is all Purusa Himself" This is enough (of refutation) of the objections of that person who does not know the pada teaching, the pada (*Īśa*) in which there is no

place at all for the conventional meaning (*anyarudhi*), and which is not a compound word

In this manner having taught the seeker after liberation, the knowledge of (his) dependence on the Lord, he (the teacher) counsels living that has renunciation as its ornament

TENA TYAKTENA BHUNJITHAH *with that (world) renounced enjoy*

tena with that world which is mistaken as enjoyable,

tyaktena renounced, because of the perception of its (world's) being exceedingly full of faults, being one with that (world) renounced, i e, (being one that has renounced the world)

bhuñjithah enjoy, 'enjoy that group of unprohibited enjoyable (things) which is helpful in supporting the body, which is useful to Yoga' (this) is the import got (*siddhyati*) from the nature of the instruction and from the context (*arthaprakaranābhyām*)

Or else it might be construed thus Enjoy that which has been mentioned as the One in which all dwell, the supremely enjoyable (*niratisaya bhogya*) (Brahman), through the means going to be taught (in the succeeding verses)

kasya svid dhanam anyone's wealth, wealth belonging to a relative or non relative

mā grdhah do not covet And Yama says to his servant beginning with (the verse) "In the supreme friend " "That crooked mind, who is covetous of wealth, that human animal, is not Vasudeva's devotee "[1]

1 Untraced quotation

This renunciation of desire for wealth is to be taken to stand for renunciation of all things other than the supreme Self Thus does the Smrti say "(He) who has attachment to the supreme Self and detachment from the non-supreme Self"[1]

II (Now the teacher) says that he, who has learnt as taught in the previous verse (*evam vidusah*) has to perform the routine and occasional (obligatory prescribed) work[2] characterised by renunciation of attachment to fruits and agency and others throughout (his) life

KURVANNEVEHA KARMĀNI
JIJĪVISET ŚATAM SAMĀH
EVAM TVAYI NĀNYATHETO STI
NA KARMA LIPYATE NARE 2

Thus (one) should desire to live a hundred years just performing works Thus for thee (it) is not otherwise than this Works do not get smeared over man

jijiviset To show that even for the knower of Brahman living till the completion of this knowledge is desirable the desiderative suffix is used here

śatam samah hundred years has reference to generality (*prayika visayum*) 'Living a hundred years one should indeed perform works that accord with one's fitness At no time should there be giving up of works subservient to knowledge' is the meaning That there is no special reason to say that this passage refers to independent actions which are the means of obtaining fruits, is said in the *Vedanta Sutra* "No, since there is no speciality" (III, iv 13) Another meaning not contrary to the context (*prakarana*) is also

1 Untraced quotation
2 *Nitya naimittika* duties according to one s varṇa and āśrama

mentioned in the next sūtra "For the sake of praise only (there is) permission" (III iv 14) The *Bhāsya* (of Ramanuja) (runs thus) "The word *vā* (is used) for indicating delimitation (*eva*) Since the context (is) that of knowledge (of Brahman) taught in 'All this (is) fit to be indwelt by the Lord ' for the sake of praising (knowledge), this is the permission for performing works always Because of the power (*māhatyma*) of knowledge, even one is performing works always, one is not stained by them in this manner knowledge is praised And the rest of the passage, "Thus for thee, it is not otherwise than this works do not get smeared over man" shows this alone

tvayi for thee, who are fit for Brahma vidya

evam Thus alone is the thing (that is) to be practised,

Ito'nyatha nāsti (It) is not otherwise than this this is said negatively for the sake of confirming (the previous positive statement regarding doing works which are imperative throughout life)

Now (if it be asked) will there not accrue bondage to the knower of Brahman, since there is the performing of work, (the teacher) says Works do not get smeared over man In the case of the man, the Brahman knower, under reference according to the "principle of separate injunction" (as taught in the sūtra) "But Agnihotra and others (are to be performed) for that purpose (of knowledge) alone, since that is (so) seen (in the Upanisads)" (IV i 16), actions do not become the causes of results such as *svarga* and others There is no possibility of a descriminating desireless man wittingly undertaking to do works as means to pleasures which are not useful for knowledge and to forbidden works For (such of) those that

may arise there will be the expiation (niskrti) according to his fitness, on the strength of the text: "If one is not free from bad conduct......(one will not attain Brahman)" (*Katha-Up.* II. 24).

If it be said that as taught in the *Tadadhigamādhikarana* (V.S. IV. i. 13), Brahma-Vidyā is so powerful as to prevent any works from staining man, and therefore no expiation is needed, (we reply) but what is established in the case of those who practise Brahmavidyā is that the only sins which do not stain them are those which are performed inattentively (*pramādikānām*).

That he whose fitness (*adhikāra*) has been burnt by the fire of knowledge is not subject to the injunctions, mandatory and prohibitive, is a view that is not acceptable to the knowers of the Veda.

III. For the sake of making one quickly take to the knowledge (hereinafter) to be imparted, he (the teacher) now says that falling into Naraka most assuredly happens to those who commit self murder, because their knowledge and actions become other than what they ought to be, due to their lacking the knowledge of the said nature and because of having desires for wealth:

ASURYĀ NĀMA TE LOKĀ
ANDHENA TAMASĀVRTĀH
TĀNS TE PRETYĀBHIGACCHANTI
YE KECĀTMAHANO JANĀH 3

(There are) Those worlds known as asura permeated by Blinding darkness whitherto the soul-slayers, whoever they are resort on departing (from their bodies).

Asuryā: (the suffix) *yat* (is used) in the sense of 'Those which belong to the Asuras; 'endurable by those of asuric nature' is the meaning.[1]

1. cf. Bh. Gita XVIII.

nāma the term of notoreity

te lokāh there exist most frightening worlds named Naraka He further describes them thus

andhena tamasavrtah permeated by intense darkness [1]

tan them, bereft of all light

te those self slayers

pretya on departing from (their) then bodies

abhigacchanti completely continuously attain

ye ke ca any, divine or human (being), such as brahmans or ksatriyas and others

atmahanah the soul slayers, (that is) those who make themselves as if non existent, as said in the Upanisad "If one knows not Brahman, verily one becomes non existent" (*Tait Up* VI I) This through the destruction of the self (*deha ghātamukhena*), indicates the series of great sins (*patakavarga*)[2]

janah those who take births—'those who are in samsara' is the meaning

IV The Ruler-principle (Īśvara tattvam) spoken of in a previous verse (*Īśa* I) as the All supporter, is clearly described as having wonderful powers which are suggested by contradictory terms as it were, thus

> ANEJAD EKAM MANASO JAVIYO
> NAINAD DEVĀ ĀPNUVAN PŪRVAMARṢAT
> TAD DHĀVATO NYĀNATYETI TIṢṬHAT
> TASMINNAPO MĀTARIŚVĀ DADHĀTI 4

1 cf The use of the same phrase used by the seer in verses Īśa 9 and 12

2 The Government Oriental Mss Library Mss D 31 read यन्घातमुखेन पातकवर्गो लक्ष्यमिदम् G O Mss Lib Mss R 3192 (c)
देहघातमुखेन पातकवर्गोऽलक्ष्यतास्मिन्

The one unmoving (yet) speedier than the mind
That (which has) already obtained (all) the gods have not yet attained
That standing overtakes others that run
By that, air (Matarisvan) upbears the waters

Anejat unmoving

ekam The one, transcendent (*pradhanam*), or that which has no second being outside His controlling power or equal to Him

manaso javiyah Having a speed greater than even the speediest mind

If it be said, that unmovingness and such speediness cannot co exist, (we reply) Not so, because by recourse to intention (*tātparya*) they can easily co exist Since all are always pervaded by Him there is un movingness, and since He exists beyond the range of the mind s perception at all times He is stated to be faster than the mind as it were [1] In the following passages also, (it) has to be construed thus

Na etad devā apnuvan purvam arsat This (which has) already obtained (all), all the gods have not yet attained

devah gods, Hiranyagarbha (Brahma) and others

na apnuvan Have not all this time attained The embodied souls (*ksetrajnas*) whose consciousness is obstructed by karma prior to their gaining that knowledge, do not attain it by their own intelligence, though it is infinite and therefore eternally omnipervasive Therefore there is no contradiction here

1 To move' means to reach a space in which it was not before But for a thing which is all pervasive there cannot be a space in which it was not before Therefore it is motionless

Thus is it said in the *Chāndogya Upaniṣad* (VIII. iii. 2).

"So just as those who do not know the spot might go over a hid treasure of gold again and again but not find it, even so, all creatures here go day by day to that Brahman-world (*Brahma-loka*) (in deep sleep) but do not find it, for truly they are carried astray by what is false."[1]

Tad dhāvato'nyān atyeti tiṣthat: As stated in the passages "He who is in the earth". '(He) who is in the self" (*Bṛh. Up.* V. vii. 7ff), in this manner even whilst remaining in everything. It overtakes the running Garuda and others. "However far and far they may run It is beyond that" is the meaning.

Thus it has been said:

"Even flying like Garuḍa for 1,000,000 years, one, though having the speed of the mind, even then cannot reach the limit of the Cause."[2]

The overtaking of those who run by those who are at any one place is not possible: This is (a case of) wonder.

That there is something more wonderful is mentioned (next): *Tasminnapo mātariśvā dadhāti*: By It (supported), the air upbears the waters. The air which is in It, though void of hardness and others to enable it to prevent water (in the form of cloud) (from falling), upbears water. That is to say, air being supported by the supreme Lord, the supporter of all, verily through His power supports water, clouds, stars planets, starry bodies and others. Thus the Smṛti says "Heaven, Ākāśa with the Moon, Sun, stars, the

1. Trans. from Hume: *Thirteen Principal Upanisads*.
2. Ahir. Sam.

directions, earth, the great ocean, are being supported by the power of the great self, Vasudeva" (*Mh Bh Anu* 154, 136)

V Out of regard (for the subject matter, iśvara) (the teacher) in a different way teaches what has been said (in the previous verse) as "The one, unmoving, speedier than the mind" thus

TAD EJATI TAD U NAIJATI
TAD DŪRE TADVANTIKE
TADANTARASYA SARVASYA
TAD U SARVASYĀSYA BĀHYATAH 5

That moves and that truly does not move
That is afar and that is also near
That is inside all this that verily is outside all this

Tat that, the pervading principle

ejati, moves through being faster than the mind after the manner spoken of in the previous (verse) 'Moves as it were' is the meaning

Tad u na ejati that same thing verily does not move

Tad dure tadu antike that is afar and also near Having in view the difference between the ignorant and the awakened, even the Infinite (*Brahman*) is described as far and as near Thus does Saunaka say 'To those whose faces are turned away from Govinda, whose minds are attached to objects (of senses), to them, that Supreme Brahman is farther than the far, to those whose minds are absorbed in Govinda, having renounced all objects one should know, that is near" (*Vis Dharma* 99 14)

A thing can exist within something, but, at the same time, it cannot be outside it A thing can be outside but not within it (also) Here he mentions

the distinction (of Īśvara) from both these (kinds of things) 'That (is) inside all this (and) that truly (is) outside all this'

tat that, the transcendent omnipervasive Brahman spoken of already

asya sarvasya of all things having variegated conscient and unconscient forms and determined by sources of right knowledge

antar bhavati dwells within, 'because there is no obstruction it exists without there being any limitation of space' is the meaning That same thing exists also outside all these, that is, that exists both at places where finite objects are and at places where they are not That is clearly declared in the *Taittiriya* beginning with the "Thousand headed" the purpose of which is to determine that principle which has to be meditated upon in all the several sciences of the Transcendent (*para vidya*) thus

"Whatever is in the world, seen or even heard, pervading all that both inside and outside Narayana stands' (*Tait Nara* X 1)[1]

VI Thus has been said that all things have Brahman as their self Next is mentioned the immediate utility of having this knowledge

YASTU SARVĀNI BHUTĀNI
ATMANY EVĀNUPAŚYATI
SARVABHŪTESU CĀTMANAM
TATO NA VIJUGUPSATE 6

(He) Who sees all creatures in the self alone and the Self in all creatures does not recoil from anything

1 cf Śatapatha Brāh XIV 5 30 cf B Gītā VI 29-30

yastu But who *tu* is used for the sake of indicating the extra-ordinariness with regard to the greatness (*mahima*) of the knower of Brahman

sarvāni bhūtani all creatures, from Brahmā down to the plants

Ātmani In the Self Here the word 'self' refers to the all indwelling self because there is nothing to indicate limitation, and because of the context, and because of the nature of the thing (*arthasvabhāvat*) (described)

eva alone The intention of the word 'alone' is, that even those things that are supported by the earth and others really reside in the supreme Lord *through* these elements

anupaśyati continuously clearly perceives

sarvabhutesu ca atmanam by these words is intended pervasion alone, since they are incapable of supporting Him (lit there can be no support to Him by them)

(*sah*) 'He', the correlative of 'who', has to be inserted

tatah na vijugupsate All things having been perceived as having Brahman as their self, from none of them does he recoil, in the same way as he does not recoil from his own dependents The meaning is, he scorns nothing

VII Once again, strengthening (the above teaching) by means of (the statement of) co-ordination, (he, the teacher) says that to perceive it thus leads to the immediate annihilation of sorrow

YASMIN SARVĀNI BHŪTANI
ATMAIVABHŪD VIJANATAH
TATRA KO MOHAH KAŚ ŚOKA
EKATVAM ANUPASYATAH 7

When for him who knows the self alone has become all creatures.
Then for him perceiving oneness, where is there delusion or sorrow?

yasmin · when, at the time of meditation

vijānataḥ for him who knows distinctly by the method well taught (*upadiṣṭena margena*) the difference between the independent and the dependent entities with the help of the scriptures

ātmā eva sarvāṇi bhūtani abhūt 'The supreme Self itself has appeared as qualified by all' is the meaning. When the co ordination between the world and Brahman is possible through the principle of relationship of body and soul according to common and scriptural usage as in 'I am a God' etc, the theories of *bādha*[1] (sublation), *upacāra*[2] (secondary significance) and *svarūpaikya*[3] (identity in nature) are to be rejected[4]

1 Badha theory of samānadhikaranya nagates one of the terms as false In the example 'the thief is this pillar' the meaning is that there is no thief at all but that the pillar was mistaken for the thief The identity expressed by 'is' negates the thief by affirming the pillar as the real In this kind of identity then the world which appears as existing perceptibly has to be negated

2 *Upacara* (identity through secondary meaning), 'All this is the King', this means that all these are entirely dependent on the king Though there is here a statement of identity conveyed again by the word 'is' it is only by recourse to secondary meaning we are enabled to make sense out of that statement "All this is verily the Brahman" (*sarvam khalvidam Brahma*) though it can be understood in this secondary way, yet it does not fully explain the implicit relation of identity

3 The substance-identity (*svarupaikya*) "The mud is the pot" is a statement of the oneness of substance between mud and pot This kind of identity is not capable of being applied here since if there be *svarupa* identity between the world and Brahman (i) Brahman would have to undergo change, and (ii) the relationship between two incompatible substances as matter and spirit is impossible

4 The fourth kind of co-ordination is based on the Śarīra-Sarīrī bhāva of Viśiṣṭādvaita

tatra Then

kah mohah where is there delusion ? Delusion of the form of wrong notion of self independence and others does not happen This is the meaning

kah śokah Where is there sorrow ? There will arise no grief, even where there are deaths of children or the seizing away of kingdoms and others, because of the realization of the absence of ownership in all things which belong to the Transcendent this is the meaning Thus (Janaka) says "Infinite indeed is my wealth of which nothing is mine If Mithila is burnt nothing mine is burnt " (*Mh Bh* Śanti XVII 18)

ekatvam anupaśyatah to one who perceives the Oneness of that which has got all existence as its attributes Obviously here the use of the word 'one does not connote that there are no other things (besides this), because there is nothing to militate against anything said at the beginning in "All this is fit for the indwelling by the Lord " (*Iśa* I) as pervaded by the Lord, and because in both the cases of knowing and non knowing that all differences are illusory, the teacher could not have given this kind of instruction and others regarding such identity

Nor does this (*eka*) speak of the substance-identity (*svarupaikya*) of the mutually incompatible factors, because in case there is the destruction of all contradictions, there will occur confusion in the discrimination and others between one s own theory and those of others The explanation of the 'oneness' as belonging to Brahman with its attributes can be entertained, since it is in accord with all the sources of right knowledge But it is better to take it to mean the

relation (of body and soul, *sarira sariri-bhāvā*)[1] which enables us to maintain the co-ordination stated above, because the term (*ekatvam*) oneness is used in the passage "The oneness of Rāma and Sugriva (*Ramāyana Sund* 35 51) and others, so as to mean some particular relation[2]

Even though these two verses may be construed so as to refer to the released soul, it is more appropriate (to say), in consonance with what has been said, that it means praise of the seeker (*mumuksu*) Consequently, the word 'seeing' *anupasyatah* is applied to such knowledge arising out of a study of scriptures or to that knowledge of meditation on the Highest) which arises through such study, in order to indicate its state when it becomes most clear and distinct It cannot be doubted that the intuitive vision which results here as a fruit of the particular *samādhi* is that which is meant, since it is mentioned as the means (of liberation) It has been affirmed in the *Srī Bhāsya* that the word 'seeing' refers in all those passages

1 According to Visiştādvaita the co ordination is explained in the following manner 'I am a god' (*Devo'ham*) means that the *deva* (god) is the body (form or *jati*) and 'I is the self which which owns it or dwells in it or controls it That which refers to the body really refers to the self within it is the inseparable relation between the body and the self that is stated When either of the terms is mentioned it means that implicity the other also is intimated

2 The *samanādhikaranya*' between the world and the Brahman is one of the body and self Friendship *sneha* or love is also another instance of *sāmanadhikaranya* When we speak of the unity or oneness of Rāmā and Sugriva, it is not substantial identity that is intimated but oneness of love or reciprocal existence Dependence on the Lord and living for the Lord are types of co-ordination giving rise to the expressions of oneness or identity, or unity

which counsel the means to realization to the meditation-knowledge (*ūpāsana-jñāna*).

VIII. And again the teacher describes more fully the individual who knows the nature of the Ruler and the Ruled, by clearly[1] pointing out the special qualities of that, which he has to know:

SA PARYAGĀC CHUKRAM AKĀYAM AVRAṆAM
ASNĀVIRAM ŚUDDHAM APĀPAVIDDHAM
KAVIR MANĪṢĪ PARIBHŪH SVAYAMBHŪR
YĀTHATATHVATORTHAN VYADADHĀC
CHĀSVATIBHYAH SAMĀBHYAH 8

He attains the radiant, bodiless, soreless, sinewless, pure, uninjured by sin. (he) seer, controller of the mind, conqueror, independent, bears (in his mind) the real nature of things for innumerable years

Sah: He who sees Brahman the indwelling self of all beings.

paryagāt: 'will attain' is the meaning, according to the principle enunciated in the text "He who knows Brahman attains the Transcendent (*param*)" (*Tait Anand.* I. *i.*). Or else it is restatement of the fact that he has attained experience (*anubhava*) obtained by *samādhi* as in the case (of the text) "One attains Brahman here (itself)" (*Katha Up.* II. *iv.* 14).

śukram: pure, of the self-luminous form.

akāyam: though having all as His body, yet free from any karmic body.

Therefore having no scars or muscles (*avranam asnāviram*).

1. Texts and Mss. give two types of readings: Govt. O.M L. Mss. D. 319 and R.: 192 & SVOI Mss. read शोधनेन.
Ananda ress ed. reads बोधनेन.
Navanitam Krishnamachariar's ed reads शोधनेन.

śuddham: not even smelling of ignorance and other faults

apāpaviddham: "That which is unaffected by karmas which are of the form of good and evil (*pāpa-puṇya*) which are the causes of ignorance and others," this is the meaning, since the Upaniṣad beginning with the passage "Neither good actions (affect Him)" closes with the word "All sin from Him recedes" (*Ch. Up.* VIII. *iv.* 1).

In this manner, the Supreme Self who is absolutely proof against evil (*heyagūṇas*) is the One Who is to be attained, and Who leads one to the attainment, and Who is to be meditated upon by the seeker (*mumūkṣu*).[1]

The teacher describes the knower of Brahman as the "seer of all things".

kaviḥ: He who sees things transcending (all the sources of right knowledge) (*krānta-darśī*). Or else the meaning may be 'One who like *Vyāsa* and others, is the author of works that help teaching the Supreme and His excellences.

manīṣī: Buddhi, which controls the mind is called manīṣā. He who possesses it is the manīṣī. 'He who through practices of yoga and renunciation has a controlled psychic organism, *antaḥkaraṇa*' is the meaning.

paribhūḥ: (He) who is on all sides. He who surpasses all those who know other sciences (*vidyās*).

1. This is the reading according to all the available printed editions. But the commentary of Kūranārāyana suggests the following reading :
उपास्यश्च एव इत्युक्ते

Or he who has subdued the enemies, namely desire, anger, miserliness and others difficult to conquer

svayambhūh (He) whose existence is independent of anything else, that is to say, the seer of the form of the eternal Self

yāthātathyatah arthān vyadadhat has borne in his mind all things by distinguishing them as they are in themselves namely, the supreme goal (*parama puru-sārtha*), the means of attaining it, the obstacles to the attainment and others

śāśvatibhyah samābhayh the intention of this is 'for the sake of getting rid of all obstacles till the Brahman attainment'

Or else, the groups of words in the nominative and the accusative may be commented as referring respectively to the Supreme Self and the individual soul In which case,

śukram pure and other words refer to the individual soul, which is purified and freed from all limitation (faults and sins) [1]

Him also the Supreme Self (*sah*) surrounding on all sides (*paryagat*) exists

kavih seer and other terms are easy to understand

arthān created objects

śāśvatibhyah samabhyah in order that they may exist till their destruction

1 The individual soul is said to be purified when it shuffles off its karmic body When there is no kārmic body it is said to be bodiless and therefore it is without sores and muscles which are incident on the karma results, in that state it has no ignorance and other faults It is then possessed of a body composed of luminous substance

yathatathyatah vyadadhat really created not merely displayed like a magician

IX After having thus given instruction in the knowledge that has works as its accessory regarding the Supreme being who has wonderful powers, then, censuring those who follow mere works and those who follow mere knowledge, (the teacher) teaches the attainment of the highest good resulting only from knowledge strengthened by duties of caste and stage (*varnaśrama*) thus

ANDHAM TAMAH PRAVIŚANTI
YE VIDYAM UPASATE
TATO BHUYA IVA TE TAMO
YA U VIDYAYAM RATAH 9

Into blinding darkness enter those who are devoted to non knowledge (works) into still greater darkness verily those who are attached to knowledge alone

ye who are attached to enjoyments and powers

avidyam karma works only, divested from knowledge, for it is stated by the Smrti "There is another power Avidya, having the name karma, which is counted as the third " (*Viś P* VI vii 61)

upasate perform with one pointed mind this is the meaning

andham very dense

tamah ignorance, or else that darkness of Naraka which is unavoidable on account of strong attachment to the threefold ends (*dharmarthakama*)

The continued experience of misery by those who are attached to mere works is mentioned by the *Atharvanikas* (*Mund Up* I i 18) thus

"The ships of sacrifice are surely unsteady in which is counselled the inferior karma as being

performed by eighteen agents (or as being taught in the eighteen smrtis).[1] Those ignorant persons who take delight in these as leading to bliss, fall into decay and death again and again."

tāto bhūya iva te tamo ya u vidyāyām ratāh: Those who are attached to knowledge alone, by neglecting the duties according to their fitness, enter into darkness deeper than the darkness obtained by those doing works alone with one-pointedness of mind.

iva: Here the word '*iva*', like, shows that it is difficult to know the depth of darkness.

u, eva: alone, must be taken along with the succeeding word, thus:

vidyāyām eva ratāh: those who are attached to knowledge alone.

X. What then is the means of liberation? in answer to this (the teacher) declares:

ANYAD EVAHUR VIDYAYĀ
'NYAD ĀHUR AVIDYAYĀ
ITI SUŚRUMA DHĪRĀNĀM
YE NAS TAD VICACAKṢIRE 10

They say (the means of attainment) (is) quite different from knowledge (and) they say (the means of attainment) (is) different from non-knowledge (works). This (statement) have we heard from those seers who explained that clearly to us.

Anyad eva āhuh vidyayā anyad āhuh avidyayā; Here the meaning of the ablative is conveyed by the instrumental case, according to the rule (of grammar) which permits change (of cases etc.,) because (otherwise) there can be no connection with *anya*: different from,

1. cf. *Dalopanisad-bhāṣya* of Rangarāmānuja whose interpretation has been followed here.

and because there is similarity with the word in the ablative case in the verse mentioned later (v 13) *anyadevahuh sambhavat* Here what is mentioned is that the means for the attainment of liberation are different from mere karma, and different from knowledge divested from all prescribed works

ahuh say 'previous teachers' has to be added Or else 'the Upanisads', this (later) addition being (more) appropriate (The teacher) says 'This meaning has come down to us from very ancient times traditionally' *Iti śuśruma dhirānām ye nas tad vicacāksire*

ye who, the previous teachers

nah to us who have approached (them) by prostrating (ourselves) and others [1]

tat that, (that is the) means to liberation

vicacaksire taught distinctly (clearly)

tesam dhirānām of those seers, who are attached to meditation on the Supreme Self Here 'statement' (*vacanam*) has to be added (to complete the sense) Or else, as in the passage 'One hears of the dancer' which means 'Hears from the dancer' the genetive can *somehow* be made to mean the ablative

Iti śuśruma Thus have we heard the intention in using the first person perfect is that it is impossible to grasp Brahma-vidyā completely, since it is difficult

XI What has been mentioned briefly as 'different' he now explains thus

VIDYĀÑCĀVIDYĀÑCA
YAS TAD VEDOBHAYAM SAHA
AVIDYAYĀ MRTYUM TĪRTVĀ
VIDYAYĀ MRTAM AŚNUTE 11

1 cf Bh G IV 34 प्रणिपातेन परिप्रश्नेन सेवया

He who knows both knowledge and non-knowledge together

By non knowledge crossing over death by the knowledge attains the immortal

yah (He) who has received the true instruction

vidyam knowledge that which is of the form of meditation on the Supreme Self

avidyām ca and non-knowledge of the form of works subsidiary to that (knowledge)

etad ubhayam both these which have no possibility of opposition between each other.

saha veda together knows Because of the necessity for both the main and the subsidiary being practised equally (*anastheyatva sāmya*), making no distinction (such as main and subsidiary) between them, it is said that they are to be known by the words "he should know them together", but not because that which has to be followed and that which ought to be rejected are to be *equally* known (*jñātavyatva-sāmyāt*)

If it be said that because at first non-knowledge has been censured there is appropriateness in that (*jñātavyatva sāmya*) (then) it follows that there is the mention of this group of two rejectables, since knowledge has also been censured Further if it be so, the succeeding passage will not fit in (with this view).

avidyayā mrtyum tirtvā vidyayā amrtam aśnute By non knowledge crossing over death, by knowledge attains the immortal

avidyāyā · by the non-knowledge (works) prescribed by the scriptures as the subsidiary of knowledge [1]

1 Īśā 2

mrtyum death, the past karma that is the cause of death which consists in the construction of knowledge

tirtva completely crossing over

vidyaya by the knowledge having the form of clear vision of the Supreme Self mentioned earlier (verse 6)

amrtam asnute attains the Immortal (He) attains the Supreme Self known as free from all faults in the passage "This is the Immortal, free from fear this is the Brahman" (*Ch Up* IV xv 1) and others this is the meaning

Even in case the word '*amrtam*' is taken to mean freedom (*moksa*) (from death), there is no repetition (here), for crossing over death means the crossing over the obstacles to the means (of realization) (*upaya-virodhi*), and "(He) attains freedom from death" declares the achievement of the disappearance of all obstacles to attainment (*praptivirodhi nivrtti labhokteh*)

Here those who interpret this to mean "One who exists having attained death through ignorance", having forgotten the uncontradicted natural trend of words and passages and smrtis, through their own ignorance, by themselves having attained their death exist [1]

This very passage is kept in mind in the *Visnu Purana* (VI vi 12) (where it is stated)

"He (*Kesidhvaja*), taking refuge in knowledge (arising from a study of scriptures) seeking knowledge of Brahman as fruit, for the sake of crossing over death through non knowledge (works), performed many sacrifices"

1 The purvapaksa of this view has not been found

Here it has been said by the Commentator on the *Vedānta Sutras* (Sri Rāmanuja) that according to the context and appropriateness the word *avidyā* (non-knowledge) refers to works which are subsidiary to knowledge "Here the meaning of the word *avidya* is karma (works) prescribed for varnaśrama" and also "*avidyā* that is known to be the means of crossing over death, other than knowledge, is prescribed works alone (*vihitam karmaiva*)"

The term '*avidya*' (non-knowledge) which excludes knowledge *vidyā*, having to mean that which is proximate and next to it, like the words *a brāmana* and others which denote kstriyas and others, refers to works which are intimately related (to knowledge), this is the intention So the *upabrhmanas* such as

"Both austerity (*tapas*) and knowledge make for a Brahman's ultimate happiness (*niśśreyasa*) By tapas he destroys his sin, (and) by knowledge he attains the Immortal (*vidyayā amrtamaśnute*)" (*Manu Smrti* XII 104) harmonize (with our explanation)

To those who describe that there are mentioned two conjoint means, knowledge and works, and that there are two goals, of the form of the crossing over death and the attainment of immortality,[1] one may accord a reply by referring to numerous śruti, śmrti and sūtra passages which clearly enunciate the organic relation between action and knowledge as subsidiary and main, (and) the crossing over death through knowledge alone

1 This view of jñana karma samuccaya is that of the Yadava prakaśa school

In the doctrine of grouping of the unequals, *visama-samuccaya*[1] also, where the *sannipatya upakara-katvam* is plausible according to their respective spheres, to seek any other explanation, is not accepted by the knowers of the rules of interpretation

XII After having thus taught that Supreme Being who should be meditated upon and the Supreme Good (*hita*) which is of the form of the meditation on Him with its subsidiary (*aṅga*) upto the attainment of the Supreme End, it is now said by the three following verses that the combined meditation on the two fruit-steps of the form of getting rid of obstacles and the attainment of Brahman-experience (*Brahmanubhava*)

1 *Viṣama samuccaya-vada* and *sama samuccaya vada* are the two views regarding the relationship between *karma* and *jnana*, works and knowledge The *sama samuccaya vada* holds that works and knowledge have not the Relationship of main and subsidiary, and that both are equally efficient in helping attainment This view has been refuted because scriptures affirm that knowledge alone can make us attain liberation The *viṣama samuccaya vada* on the other hand affirms that *karma* is subsidiary to knowledge Both Rāmānuja and Bhaskara accept the *viṣama samuccaya vada* But here arises the question as to how works can help knowledge The works become subsidiary to knowledge, and can help to create knowledge, that is to say through performance of prescribed duties, knowledge is engendered Thus it is *sannipatya upakaraka* i e, practically efficient in removing the obstacles to knowledge thus being useful in contributing to knowledge itself as its subsidiary The other view is one of *arad upakaraka* which holds that the subsidiary helps the main *at the time of realization* of fruits by directly bringing about results which are unseen, *adṛṣṭa* The second view is that of Bhāskara, whereas the first view is that of Rāmānuja and Venkaṭanātha Cf APADEVI ed F Edgerton p 230

should be undertaken as subsidiary to Knowledge. There at first (the teacher) censures the practice of meditation on one only thus:

ANDHAM TAMAH PRAVIŚANTI
YE'SAMBŪTIM UPĀSATE
TATO BHŪYA IVA TE TAMO
YA U SAMBHŪTYĀM RATĀH 12

Into Blinding Darkness enter those who are devoted to Asambhuti.

They into still greater darkness who are attached to sambhuti.

sambhūti asambhūti: In the passages "Departing from here I am going to commune with This" (*Ch. Up.* III. xiv. 4) (and) "Having shaken off the body, having fulfilled (all works) (*krtātmā*), I shall commune eternally with the Brahman-world" (*Ch. Up.* VIII. xiii. 1) and others, mention is made of *sambhūti* as of the form of attainment of Brahman. The word *asambhūti* excludes it (*sambhūti*), (and) denotes the destruction (*vināsa*) of obstacles, which is proximate to it, since immediately after, is mentioned "*sambhūtiñca vināśam ca*: communion and destruction"[1]

Here by the word '*asambhūti*' is not meant either the non-origination of communion nor the destruction of it, since it is not correct to declare pre-non existence or consequent non-existence of sambhūti which is said to be the means of attainment of Brahman, as the means of crossing over the death.

Here also (the view) that the root 'to cross' means 'to atain' is to be refuted as previously (v. 11).

1. Cf Venkaṭanātha's *Nyaya-Siddhanjana* Jivapariccheda p. 162 (mem ed) where *upāsana* of *sambhūti* means meditation on the path of the Arcis, etc. तेऽर्चिरमभिसम्भवन्ति ।

ANYADEVAHUS SAMBHAVAD
ANYADAHUR ASAMBHAVAT
ITI SUSRUMA DHIRANAM
YE NAS TAD VICACAKSIRE 13

(The Fruit to be kept in mind in meditation is) different verily from SAMBHAVA, they say (the fruit to be kept in mind in meditation is) different from ASAMBHAVA they say This have we heard from the seers who explained that clearly to us

Here the word 'that' (*tad*) indicates the two (fruit-steps) which will be declared presently as needing to be kept in mind conjointly

SAMBHUTIM CA VINASAM CA
YAS TAD VEDOBHAYAM SAHA
VINASENA MRTYUM TIRTVA
SAMBHUTYA MRTAM ASNUSTE 14

He who knows both SAMBHUTI and VINASA together by the VINASA crossing over death, by the SAMBHUTI attains the IMMORTAL

Here also explaining that which has been said by the phrase 'different from', (the teacher) now teaches the meditation on both *vinasa* and *sambhuti*, which are subsidiary to knowledge He affirms the necessity of practising them by revealing their fruits thus by the *vinasa* attains the Immortal By the *vinasa* which is meditated upon, destroying the obstacles (to Brahman attainment), *sambhuti*, which is meditated upon, one attains Brahman The results of the main (knowledge) are stated here in respect of the subsidiary having the form of (conjoint) meditation of *sambhuti* and *vinasa* for the sake of praising (it) Or else, for the sake of avoiding any dissimilar interpretation of the passage "By *vinasa* crossing over death" which is similar to another passage already uttered (*avidyaya mrtyum tirtva*) by the *vinasa* is intended the destruction of egoism and

gaudiness and others, cruelty and theft and others, and the activities of the outwardly turned organs (of knowledge) Therefore having got rid of the sins that are opposed to *samadhi*, through the observance of the subsidiary of the form of the disappearance of obstacles, one attains Brahman verily by *Brahma śambhuti*, which is of the form of perfection of samadhi

Here to take *sambhuti* and *vinaśa* to mean original creation (*srsti*) and dissolution (*pralaya*), and then to say that here there is distinction between the fruits of the form of crossing over death and the attainment of immortality does not seem in the least to be appro priate

XV Now the following mantras which have to be repeated by one, who is practising in this (pres cribed) manner the *Brahma vidya* along with its subsidiaries until the realisation of fruits, are taught In these (mantras) for those who deem the Supreme Self as the meaning of all (names) the words Pusan and others culminate in that (Self) *through* these respective gods or *directly* For here only if this be so, the fact that Yama, Surya and other words which self evidently indicate one and the same thing, will be correct

There, by the first of these mantras, he prays to Him, the Lord who is meant by the word Pusan (nourisher) for the disappearance of the obstacles to samadhi mentioned already as *vinaśa* (destruction) thus

HIRANMAYENA PATRENA
SATYASYAPIHITAM MUKHAM
TAT TVAM PUSAN APAVRNU
SATYADHARMAYA DRSTAYE 15

The face of truth is covered with a golden vessel That do thou Pusan ! remove for the sake of perceiving the function of the true (jiva)

satya Here by the word truth (*satya*) is meant the individual soul Since in the passages "(In creation the Supreme Self) became the soul (*satya*) and matter (*anrtam*) (and yet) continued to be itself (*satya*)" (*Tait Anand 6*), "Then its name is 'true of the true', "The souls are truth, amongst them This is truth" (*ibid*) that word '*satya*' is used to denote the individual soul (jiva)

tasya mukham its face, by which is meant the *manas* which is like a face on account of its being the support of many sense-organs

Hiranmayena patrena apihitam Hidden by a golden vessel by a vessel full of (*rajas*) passion) which is similar to a golden one, on account of its being full of *raga* (attachment and redness), which obstructs activities relating to the Supreme Self The meaning of the word (hidden) is (the mind) whose activities regarding the Supreme Self, resident in the heart are obstructed The mention of *rajas* (passion also signifies *tamas* (darkness) By the word '*hiranmaya*' (golden) is denoted the group of enjoyable things (*bhogyavarga*) which are dependent on works

tat that, the *manas* which is analogous to the face for the soul

Pusan O Nourisher ! who have the nature of nourishing those who have taken refuge (in Thee)

apavrnu Open remove its covering

For what purpose ? *satyadharmaya drstaye* for the sake of beholding Brahman, already mentioned, which

is the function (*dharma*) of the individual soul, the *satya* (truth)[1]

XVI. Again exhibiting the attributes of that which is to be seen through the Vision, (he, the seeker) prays (to Him, the Lord) to grant him vividness of vision (*dṛṣṭyāh guṇam*) thus:

PŪSANNEKARSE YAMA SŪRYA PRĀJĀPATYA
VYŪHA RASMĪN SAMŪHA TEJAH
YAT TE RŪPAM KALYANATAMAM TAT
TE PAŚYĀMI
YO'SAVASOU PURUSAS SO'HAM ASMI 16

O Nourisher: O sole seer! O controller! Prompter! ruler of all born of Prajapati! Annul the (fierce) rays gather up (thy) light, that which is thy most auspicious form that (form) of thine I behold Who this Person he this I am

Pūsan. O nourisher.

Ekarse: One seer; the seer without a second, of that which is beyond (the range of) the senses.

Yama: all-indwelling controller.

Sūrya: who urgest fully (properly) the minds of the devotees.

Prājāpatya: Thou who art the indwelling Ruler of all creatures born of Prajapati (*Brahmā*) Or else the meaning of the suffix (*'ya'*) may be droped in the word

1. Here *dharma* means two things the first is the ethical 'ought' or the imperative of duty of beholding Brahman, the second is the liberation of the *dharma bhūta jñana*, the functional consciousness of the individual which due to karma and desires etc, has undergone constriction and limitation and has been even shrouded The second meaning affirms that beholding Brahman is the natural quality of the individual's consciousness In this context however the first meaning seems to be appropriate

'Prājapatya' (Then) the meaning is the ruler of all those who are born

vyuha raśmin samuha tejah Annul thy fierce rays which are not helpful in revealing thy true form[1] Gather up (thy) light of the form of rays.

yat which is well known in the passages "Of the hue of the Sun" (*Purusa sūkta*) and others

kalyānatamam of greater auspiciousness than all the auspicious things, which is *śubhāśraya* (auspicious enough to be the object of our meditation)[2]

Te rupam Thy Divine Form

tat paśyami That do I behold

Here the present tense, as in the succeeding passage (*so'hamasmi*) is merely the reiteration of the meditation at that particular moment But if the context of prayer is to be taken into account, here the potential sense is to be accepted 'May I behold' (*pasyeyam*) according to the rule of change in grammar (*vyatyaya*) Or else, this 'I behold Him always' is a statement befitting the nature of the unconditionally dependent soul (*nirupādhika sesatva*)[3]

Te Thy, the repetition is indicative (of the fact) that this form belongs to Him only (that is special to Him alone)

1 Reading here followed is that of the *Sri Venkatesuara Oriental Institute* Library s Mss स्वस्वरूपप्रकाशानौपयिकान् Other editions read स्वस्वरूपप्रकाशनौपयिकान्.

2 *subhaśraya* has a special meaning in Viśiṣṭadvaita

3 The readings we have in all Mss and printed texts are so corrupt that some minimum changes had to be effected in the construction and arrangement

अत्र ग्राह्य । सदा पश्यामीति वा निरुपाधिकशेषत्वानुगुणोक्तिः । त इति तस्यासाधारण्यज्ञापनार्थम् ।

Now he (the teacher) speaks about the meditation on the Inner Self as the I (*aham*) thus

Yah asau purusah so'ham asmi Who this Person He this I am [1] The repetition (of *asau* this) is to show great regard (for the Supreme Being) Or else after the manner of the passage,

yo'sāvatindriya grāhyah suksmo'vyaktassanatanah
Sarvabhūta-mayo'cintyas sa esa svayam udbabhau

(*Manu Smrti* I 7)

"*Who this* (Being) not graspable by senses, subtle Unmanifest Eternal being in the form of all creatures, Unthinkable, *He this* shone out Himself"

The two 'thises' should be separated and related to Who (*yah*) and to the He (*sah*) (thus *yo'sau purusah so'sau aham asmi*) [2] Or else (the two thises) are intended to indicate that He is proved by all sources of right knowledge authoritative beyond the purview of the senses

Purusah Person Who has qualities such as Fullness, Primeval Existence and others Who possesses the form of the colour of the Sun (*aditya*) Who is well-known in the *Purusa sūkta* read in all the Vedas which is not devoted to (description of) any other (god)

Sah aham (*HE I*) Here the word 'I' should apply *through* the individual soul to its indwelling Self

asmi am consequently the word 'am' also would ultimately refer *through* the individual soul to the

1 Cf *Madhyandina* recension quoted in the Introduction which clearly shows the insight of Venkatanatha into the construction of the passage regarding *yosavasau*

2 This is precisely the arrangement in the Madhyandina-recension

Supreme Self, which has his self as its attribute *pratyag rupa sva visista*)

The rule ordained (in grammar) is only this much "If there be a pronoun in the first person, the inflection of the verb must be in the first person" (*Panini* I iv 107), but not that (the inflection in) the first person will drop out if the *asmad* refers to the Supreme Self through the individual soul In the same manner, in the passage 'That thou art' and others, the word '*asi*' (art) should be explained There too, this much alone is said (*smaryate*) "When the word *yusmad* (you) is used in a correlative sense or even when it is to be understood then the verbal inflection in the second person (follows') (*Panini* I iv 105), but not that (the inflection in) the second person will drop out if the *yusmad* refer through the individual before him to the Supreme Self (within him)

In ordinary usage the laudatory statements (*upacaresu*) [1] ' I am you" and "You are myself' and others, the verbal inflections of the first and second persons are determined according to the subject of the sentence (*uddeśya*) Similarly even here this distinction is legitimate, because those words (*yusmad asmad*) (which refer only to the subject (of any sentence) are meant in the (Panini) Sutras as words going along with (the verbs) (*upapada*) The statement however made in the *Sri Bhasya* (I 1 1) when explaining ' That thou art Here (in this passage) is not prescribed anything regarding anything , intends the negation of any unknown thing (*apraptamśanisedhabhipraya*) this is clear since this (passage) is shown to be a concluding

1 The word *upacara* means also usage having secondary sense

(passage) And the '*asmi*' (am) cuts down like the *asi*[1] (art) (sword) those who affirm that in the passage 'That Thou art' and 'He I am', the oneness of the Self void of all attributes is to be known by shaking off the causal and effectual limitations, because the words *yusmad* and *asmad* are relinquished in respect of the hearer and the (self) meditator There is none to be taught nor is there any individual particularly meant by the *asmi* (I am)

If it be said that at some places the second person and the first person occur on account of juxtaposition of such words alone as have significance regarding limitations which have to be given up, then, it is preferable to follow our own thesis, according to which the significance of the words is not abandoned

Those who affirm that the text means "that" One Existence alone (*sanmātra*) which is a whole having two parts cannot explain properly the texts "That thou art" and "He I am" and others, (i) because in case (these) texts are taken to indicate, the Pure Existence (*sanmātra*), to speak of 'You' and 'I' in the passages is impossible, (ii) because, if it be said that they indicate the Existence which is qualified by 'You-ness' and 'I-ness', then the verbal inflection must be in the third person (and not in the second and the first persons as we find in the texts), (iii) because it is impossible for the perceivable *drśya* objects 'You' and 'I' (*yasmad asmad artha*) to have any connection with the form of Iśvara who is a portion of Existence, as (it is impossible) for the pot and the saucer (to have any

1 *asivat* means firstly Like the 'Thou art' in "That thou art', secondly the meaning is a play on the word *asi* meaning sword like the sword which injures and annihilates or cuts in twain

connection with the jar made of mud, (iv) and because there is no need to speak about 'you' and 'I' having the form of that Existence specially, they being always perceived (or known) as such and there is no need to meditate on it either Nor (v) will *drsti vidhi* (the command directing one to meditate upon a thing *as if* it is another)[1] in respect of sciences of liberation, be accepted by the knower of the Vedānta[2]

Though the second and first persons could be justified by taking them in a secondary sense due to their dependence on that (king) as in the passages 'You are a king' 'I am a king' and others, yet it is set aside on account of there being available here the same way by which the words signifying genus and quality (indicate their substrate) (*jāti-gunaśabda gati labhāt*), as in the case of Vedic and common usage of the words, god, man and others, which ultimately denote the conscient (self within them)

If it be said that one might as well abandon the trouble of explaining this co ordination (of one's own self) with the other who is called (here) the Purusa, (in which case) this passage "Who this Person, He this

1 cf *Mano Brahmeti upasita* etc, *Ch Up* III iv

2 Sri Vedānta Deśika here proposes and refutes alternative explanation, Firstly Does the passage in question indicate the Pure Existence?
   (ii) If not does it intimate the Existence as qualified by You and 'I portions?
   (iii) Or does it mean the Iśvara, who is a part of Pure Existence (as Yadavaprakāśa holds) having the forms of 'You' and 'I'?
   (iv) Or does it mean that You' and 'I' are having the attribute of Existence?
   (v) Or does it merely instruct the meditation of a thing *as if* it is another (*drsti vidhi*)?

I am" can mean the meditation (by the individual) of his own purified self only (we reply) not so, because in the (passages) 'That thou art', 'You verily am I' the above view being inappropriate, here also the rule (of interpretation) being the same as that which applies to them (*Tat tvam asi* and *Tvam va aham asmi*) it is appropriate to take this meditation to be of the same kind (as that)

Even should this passage mean that type of meditation upon one's own self, which is subsidiary to the science of Supreme Brahman, such as "Having Brahman as my Self I am", then even the word *sah* (that) which stands for Brahman) will have to be taken in a secondary sense (*laksaniya*) namely, dependence upon that, and others

XVII Then the nature of the purified soul is being described

VAYUR ANILAM AMRTAM
ATHEDAM BHASMANTAM SARIRAM
OM KRATO SMARA KRTAM SMARA
KRATO SMARA KRTAM SMARA 17

Moving about abodeless immortal now this body has its end in ashes om ! O sacrifice ! remember Remember that which was done O sacrifice ! remember Remember that which was done

Vayuh because of moving about from place to place (*tatra tatra*) according to its knowledge and works, (the soul) is *vayu*

anilam (abodeless) because of having no permanent resting place and because of not residing at any one place (material body) permanently, it is *anilam*

amrtam immortal it is itself immortal though its series of bodies perish This (*amrtam*) signifies[1]

1 *upalaksanam* means signification of more than what is actually stated by the words there used

absence of old age and others because of the passage "Free from old age, deathless, sorrowless " in the Prajāpati's statement (*Ch Up* VIII 1 5) Here from a consideration of the passages "Air and sky, these are immortal (*amrtam*)" and others, no doubt need be entertained that the words *vayu* and the other mean the second element[1] since the passage will not harmonize with the prior and consequent (contexts)

Even though it may be appropriate to take these words as referring to the Supreme Being either through extended significance (*viśista-vrttyā*) or through etymological significance (*yoga*), yet it is better to say that these (words) refer to the individual soul which is different from the perishing body, since that is what is spoken of immediately after (this) In case this 'Vayu' is taken here to refer to *prana*, breath, (its) value is very little

Those belonging to the Śvetaśvatara school refer to the soul which is meant by the word 'the enjoyer' when distinguishing between 'The enjoyer, the enjoyable and the Impellor' (*Svet Up* I 12) by the word 'immortal' in (the passage) "Mutable is Pradhāna, Immortal and Immutable is the soul (*Hara*), the one God controls both the mutable and the (immutable) soul" (*Svet Up* I 10) and "Verily the mutable is avidya, immortal is *vidyā* (soul), He who controls both *avidyā* and *vidya* is other (than these two)" (*Svet Up* V 1)

In this manner having declared the immortality of the soul well known from such passages as "He, the

1 The second element referred to here is air, which comes from *akala* according to Upanisad c evolution which is the first of five elements This element is *not* what is meant by the word *vayu* in the Upanisad here cf Taitti Up II i आकाशाद्वायु वायोरग्नि अग्नेराप ।

knower is neither born nor dies", (Katha Up I 218) he (the teacher) now declares the inevitable mortality of the soul's body (*kselrajña śarira*) thus *Athedam Bhasmāntam Sariram*

atha now [1] The word 'now' is used here so as to introduce a topic different from the previous Or the word '*atha*' means 'immediately after exit of the soul (from its body) Or it refers to all (souls) subject to karma Thus is said in the *Smrti*

"The sands in Gangā (and) the streaks of rain when Indra rains can be counted, but it is impossble to count the number of Brahmās who have gone before in the world" and in the passage "when Brahmā and others immerge " [2]

idam this this qualification '*idam*' (this) is used so as to exclude those (kinds of bodies) which are known from valid sources (*pramana*), as the bodies of Iśvara and as eternal

bhasmantam has its end in ashes This suggests all ways of disposal (*samskaramātra*) [3] Or else it also

1 There are five meanings for the word atha according to Amarasimha *mangalanantararambhaprainakārtsnyeşu* (III 246) Here Venkatanatha interprets *atha* in three ways (i) *arambha* (ii) *anantara* (iii) *kartsnya*

2 ' When Brahmā and others immerge and when the moving and unmoving have perished, the one world soul remains and He is Nārāyana the immutable Reading in the śloka is *yatha* But since it appears inappropriate it has been interpreted as *tathā*

3 cf Sri T Viraraghavāchārya s ed. p 154 who commenting on this says that it suggests *all sorts* The obvious intention of the comment is that it does not matter what sort of disposal it is since this is the end of the body of a soul in all cases

signifies its end as worms (kitānta, etc) which are well known at other places [1]

śarīram body When we consider the etymological meaning of the word *'śarīra,'* its nature of being perishable is known

In this manner having said about the distinction between the conscient and the unconscient in the order (seen in the passage "Having meditated upon the enjoyer, the enjoyable and the Impellor" (*Svet Up* I 12), (then) he (the teacher) mentions the Impellor, the Supreme Person in this context, by the pranava *OM*, as those who belong to the Ātharvana School read "Whoever meditates on the Supreme Purusa with the same letter *Om* with three mātras " (*Praśna Up* V 5) In Yoga-system also it is said

> "That particular Person who is untouched by sorrow, by actions and their fruits and tendencies is Īsvara".
>
> "He is the teacher of all those who have lived previously too, because there is no limitation by time (for Him)"
>
> "The word expressing Him is pranava "
>
> (*Yoga Sutras* I 24 26)

Thus the Omniscient (*sarvajña, Siva*) says "O learned ones ! At all times recite thus *OM* and meditate on Kesava " He has Himself sung "Pronouncing repeatedly the Brahman of the form of this single letter *OM* and continuously remembering Me, (he who goes forth abandoning the body attains the highest status) *Bh Gīta* VIII 13)

1 cf *Bhagavata* quoted by Sri T Viraraghavacharya ed p 154

Thus should one see at all places

Next making God (Bhagavantam), who is of the form of sacrifice and who is the object of knowledge-sacrifice, turn towards him, he prays to Him for His Grace thus

Krato smara Krtam smara Sacrifice, remember, remember that which was done

Krato O sacrifice (O Lord) who are of the form of sacrifice As He says "I (am) sacrifice (*kratu*), I (am) *yajña*" (Bh Gita IX 16) Or else the word 'sacrifice' refers to meditation because of the context, as (in the passages)

> "Whatever a person meditates on in this world, he becomes the same after death" (*Ch Up* VIII 14 v 11)
>
> "He should meditate" (*Ch Up* IV ?)
>
> "One who has meditated thus" (?)

But the word (*kratu*) is (to be taken) through the secondary significance to mean God who is the object of it (*meditation*)

smara Remember Make (us) the object of your mind that is full of grace Just as (in the passage) "O Keśava The fact that you remember us with your mind which is full of love" And it is said by the Lord thus in the passage beginning with "When the mind is steady" "afterwards when he is dying and is like wood and stone, I remember that devotee of mine and lead him to the highest destination" (*Varaha Purana*)[1]

---

1 *Varaha Purana* cf Venkaṭanātha's *Rahasya-sikha mani* which is devoted to the exposition of the esoteric meaning of the above This verse is not found in the extant Purāṇa.

To say in respect of one who at all times directly perceives all, that there is remembrance, means only His looking back at what was done previously.

Krtam smara: Remember that which was done: Here also the same meaning is intended. "What little good thing had been done by me, being grateful do you protect me" this is the idea. Or else "remembering all the favours that you have granted me so far please complete the remainder also yourself."

Thus they say in the *Smṛti* "That person when being born" [1]

He himself says thus "To those who seek perpetual communion with me...."[2] and so on.

The repetition of *Krato smara krtam smara* is due to the extreme urgency in respect of what has been said (prayed) so far.

XVIII. And again he addresses the Divine, Agni by name, praying that He might lead (him) to his own desired goal, thus:

AGNE NAYA SUPATHĀ RĀYE ASMĀN
VISVĀNI DEVA VAYUNĀNI VIDVĀN
YUYODHY ASMAJ JUHURĀNAM ENO
BHŪYISṬHĀM TE NAMA UKTIM VIDHEMA 18

O Agni! lead us by the Auspicious path to wealth.

O God thou who knowest all knowledge remove from us the crooked sin

To you we sincerely (and repeatedly) utter the word 'NAMAH'

Agne: O Agni! You who have fire as your body. (This is said in) the *Antāryāmi Brāhmana* "whose body

1. *Mh. Bh. Śānti 358. 73.* "That person whom when being born Madhusudana sees, He is to be known as a good man (*satvika*): he verily becomes an aspirer after liberation"
2 *Bh Gita* X. 10.

is Agni" (*Bh Up* V vii 4) Or else You who have the quality of leading us to the front and others, according to the rule "Jaimini sees no contradiction (if it refers) even directly (to the Lord)" (*Vedanta sutra* I ii 29)

naya lead make us walk

supatha By the good path In other words, by means that are free from any contract with anything prohibited (by scripture)

raye to wealth, which is useful for protecting one's body which exists for the sake of knowledge and for worshipping you and, etc Or else what is intended here is the non-worldly wealth, which is described in these (passages) "Earn that permanent wealth that is incapable of being stolen by the hands of the thief, nor can become the possession of kings, and which is incapable of being divided by kinsmen," and "Infinite indeed is my wealth " (*Mh Bh santi* 17 18) because that (meaning) is in conformity with the capacity (*artha*) and context (*prakarana*)

The same mantra, qualified by contexts and others, speaks to such different meanings as are in accordance with them thus say those who know the well established rules well

asman us who have no other attitude of mind and who have no other means (than you)

visvani deva vayunani vidvan O God! You who know all knowledges

Deva O God! who have that kind of wonderful play which helps (your) granting our desires

'*Maya vayunam jnanam* are synonyms' say the lexicographers Here, therefore, while indicating 'knowledge by the word '*vayuna*' the different special means (*upaya*) (to that wealth) are intended

May you, who know as they *are* all means of realizing the four-fold ends of life (*dharmārthakāma-moksa*) according to the fitness of each individual, be pleased to lead us, who do not know them: this is the meaning.

juhurānam : That which bothers us because of its being a bond, or else, because of its having crookedness of an unimaginable sort.

enah: The sin which is of the form of performance of actions which are prescribed (*akṛtyakarana*) and of non-performance of those (actions) which are prescribed (*kṛtya-akarana*) and others, and which obstructs the experiencing of You and, etc.

asmat : from us.

Yuyodhi : remove, destroy is the meaning.

Bhūyisthām te nama-uktim vidhema : We sincerely and repeatedly utter the word '*namaḥ*'. The interchange (of inflexion) is well-warranted by the rules (of grammar).

Or else, one prays to the Divine to help one to continue repeating the word '*namah*'. Verily even those who are liberated are mentioned in the *Moksa dharma* as "those who always utter *namah*".

The intention of the word '*ukti*' is that even though this *namas* is not mental and physical, by the mere utterance of this word '*namaḥ*', He will be pleased to grant His Grace.

Thus the Samhitā has concluded after having taught briefly about the Supreme Being, Its possession (*vibhūtis*), meditations on It, and their characteristics.[1]

1 The reading of Śrī Kūranārāyanaswamin here is different : evam paratattva tadvibhutiyoga-tadupāsana tatprapdana-tatphalaviśesan

CONCLUDING VERSES

1 [1]Venkatesa, born of the clan of Visvamitra, friend of the Universe, wrote through the grace of Hayagriva,[2] thus this commentary on the final portion of the Samhitā of the Vajasuneyins which is clear and yet obscure, for the enjoyment of the learned disciples

2 [3]How is this *anuvāka* beginning with Iśa not opposed to those in this world who hold, that there is identity between all enjoyers[4], that bound souls are the Supreme[5], that there is identity and difference[6], (who accept) the philosophies of the jains and the buddhists[7], that salvation is not something to be attained[8] (since all are ever-free) and that fear of bondage is illusion?[9]

COLOPHON

Thus the Iśāvāsyopanisad bhāsya concludes, amongst the works of Sri Venkatanātha, the teacher of Vedānta, supreme master of all sciences and lion among poets and logicians

HAIL TO SRI VENKATESA, THE LION AMONG POETS AND LOGICIANS ABOUNDING IN AUSPICIOUS QUALITIES, THE TEACHER OF THE VEDANTA!

---

1 Sālinī metre

2 *Vājivaktraprasādāt* through the grace of the Horse-headed Being Hayagriva Hayavadana, the patron God of Venkatanātha The play here on the words suggests that since the Lord of the form of Hayagriva alone gave the Vājasaneya Samhitā the teaching herein embodied also has the sanction of its original author

3 Sikharini metre

4 *[illegible]*

5 *[illegible]*

6 *[illegible]*

7 *[illegible]*

8 *[illegible]*

9 *[illegible]*

QUOTATIONS CITED BY SRI VEDANTA DESIKA

Bṛhadāraṇyaka Up.

1. अथ नामधेयं सत्यस्य सत्यं प्राणा वै सत्यं तेषामेष सत्यम् । IV.iii : 2.
2. यः पृथिव्या तिष्ठन् … V. vii. 6.

Chāndogya Up.

1. ओमित्येतदक्षरमुद्गीथमुपासीत । I. i. 1.
2. सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति । स क्रतुं कुर्वीत । III. xiv. 1.
3. एतमितः प्रेत्याभिसंभवितास्मि । III. xiv. 4.
4. तद्यथा हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एवं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः । VIII. iii. 2.
5. सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः । VIII. iv. 1.
6. य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः । VIII. vii. 1.
7. धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ।

Katha Up.

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते । II. vi. 14.

Mahā Up.

एको ह वै नारायण आसीन्न ब्रह्मा नेशानो नापो नाग्नीषोमौ .. I. 1.

Mundaka Up.

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनंदन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ I. ii. 6.

Praśna Up

य पुनरेत त्रिमात्रेण ओमित्येतेनैवाक्षरेण पर पुरुषमभिध्यायीत
स तेजसि सूर्ये सपन्न । V 5

Subāla Up

एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायण VII

Svetāśvatara Up

1 ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्तृभोगार्थयुक्ता । I 9
2 क्षर प्रधानममृताक्षर हर क्षरात्मानावीशते देव एक । I 10
3 भोक्ता भोग्य प्रेरितारञ्च मत्वा सर्व प्रोक्त त्रिविध ब्रह्ममेतत् । I 12
4 क्षरत्त्वविद्या ह्यमृत तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्य । V 1.

Taittiriya Up

ब्रह्मविदाप्नोति परम् । II i 1.
असन्नेव स भवति असद् ब्रह्मेति वेद चेत् । II vi 1
सत्यञ्चानृतञ्च सत्यमभवत् । II vi

Taittiriya Nārāyanānuvāka

पति विश्वस्यात्मेश्वरम् 13
स ब्रह्मा स शिव
सहस्रशीर्षं देव
यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायण स्थित ।

Satapatha Brāhmana

अनपहतपाप्माऽहमस्मि नामानि मे धेहि । VI i 1-10
of Bhāgavata III 12-8 12

Purāna Visnu

सर्वत्रासौ समस्त च वसत्यत्रेति वै यत ।
ततस्स वासुदेवेति विद्वद्भि परिपठ्यते ॥ I i 12
अविद्या कर्मसंज्ञाऽन्या तृतीया शक्तिरिष्यते । VI vii 61
इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रय ।
ब्रह्मविद्यामधिष्ठाय तर्तुं मृत्युमविद्यया ॥ VI vi 12

Harı Vamśa (Vısnu parvan)

ओमित्येव सदा विप्रा पठध्वं ध्यात केशवम् ।

Manusmrtı

योऽसावतीन्द्रियग्राह्य सूक्ष्मोऽव्यक्त सनातन ।
सर्वभूतमयोऽचिन्त्य स एव स्वयमुद्बभौ ॥ I 7
तपो विद्या च विप्रस्य नि श्रेयसकरावुभौ ।
तपसा कल्मष हन्ति विद्ययाऽमृतमश्नुते ॥ XII 104

Mahā Bhārata

द्यौस्सचन्द्रार्कनक्षत्र ख दिशो भूर्महोदधि ।
वासुदेवस्य वीर्येण विधृतानि महात्मन ॥ Anuśa 156 136
अनन्त बत मे वित्त यस्य मे नास्ति किञ्चन ।
मिथिलाया प्रदीप्ताया न मे किञ्चित्प्रदह्यते ॥
Sāntı 17 19 & 178-2
जायमान हि पुरुष य पश्येन्मधुसूदन ।
सात्त्विकस्स तु विज्ञेयस्स वै मोक्षार्थचिन्तक ॥ Sāntı 358 73

Bhagavadgıta

ओमित्येकाक्षर ब्रह्म व्याहरन्मामनुस्मरन् । VIII 13
तेषा सततयुक्तानाम् । X 10

Rāmajana

रामसुग्रीवयोरैक्य देव्येव समजायत ।
हनुमन्तं च मां विद्धि तयार्दूतमिहागतम् ॥
Sundarakanda 35 52.

Vısnu Dharma

पराङ्मुखानां गोविन्दे विषयासक्तचेतसाम् ।
तेषां तत्परम ब्रह्म दूराद्दूरतर स्थितम् ॥ 99 14.
तन्मयत्वेन गोविन्दे ये नरा न्यस्तचेतस ।
विषयत्यागिनस्तेषा विज्ञेय च तदन्तिके ॥

Ahırbudhnya Samhıta (?) (II 43)

यथाप्युत्पतितेनापि पक्षिणाह्निव सम्भवन् ।
नैवान्तं कारणस्याप्यापि स्यात्मनाऽत्र ॥

Varāha Purāna (not found in the extant Purana)

ततस्त म्रियमाण तु काष्ठपाषाणसन्निभम् ।
अह स्मरामि मद्भक्तं नयामि परमा गतिम् ॥

Unidentified

1 इन्द्रियाणि मनो बुद्धि सत्व तेजो बल धृति
वासुदेवात्मकान्याहु क्षेत्र क्षेत्रज्ञमेव च । (Vis Sah Nāma)

2 शठमतिरुपयाति योऽर्थतृष्णा
पुरुषपशुर्न स वासुदेवभक्त ।
(Vis Purāna III vii 30-31)

3 परमात्मनि यो रक्तो विरक्तोऽपरमात्मनि ।
(Nāradaparivrājaka *Up* III)

4 गगाया सिकता धारा यथा वर्षति वासवे ।
शक्या गणयितु लोके न व्यतीता पितामहा ॥
(Vis Smrti xx 3)

5 स्नेहपूर्णेन मनसा यत्र स्मरसि केशव ।

6 अतस्करकरग्राह्य अराजकरदर्शनदम् ।
अदायादविभागार्हं धनमार्जय सुस्थिरम् ॥
(cf. Subhāsitanivi 1. 2 & Hitopadeśa 1 4)

Vedānta Sūtras Quoted

1. 2 29 साक्षादप्यविरोधं जैमिनि
III 4 13 नाविशेषात्
III. 4 14 स्तुतयेऽनुमतिर्वा
IV 1 16 अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात्

Pūrva Mimāmsā

1 2 16 सर्वत्वमाधिकारिकम्

Pānini Vyākarana Sūtras

1 4 105 युष्मद्युपपदे
1 4 107 अस्मद्युत्तम
IV 4 123 असुरस्य स्वम्

The practice of the destruction and the practice of birth are two stages of a single phenomenon, but they are both needed The results that occur from them are individual results, resulting in the knowledge of the Divine which alone confers the boon of Amrtanubhava immortality-experience The sense of creatureliness, dependence, recognition of the Highest Being as in all things and beings, as controlling, ordering and destining all creatures, as the supporter, creator as well as destroyer, are indeed included in the definition of the Divine Lord The darkness of the night, and the deepening frightfulness of the forests, the high protrusions and huge sizes of the rocks and boulders, wide expanses of water and deep gorges and ravines are phenomena that strike terror in human hearts, and display the greatness of the Creator who far surpasses any calculation of strength by us The glory of the stars and regularity in the periods of the day and night, and all eclipses reveal that the ruler is governing the world according to Order, Rta Even Kant and Goethe succumbed to the religious attitude because of the Supernatural nature of the Divine Order They could unsettle Nature, make it phenomenal, but God they never could dislodge The Ontological argument of Anselm could never be divorced from the Cosmological Des Cartes built up his entire doubting system on the basis of this axiom of Inner Ruler, Daemon who must exist to delude at least but who would never condescend to delude him

The religious consciousness then is existent, it is law-abiding rational, and never sensational It is aware of the greatness and grandness of Creation, and aware also that the human individual can never be its creator It seeks to know, to understand, to solve the mystery, the most central, of man's dependence and existence in the mystery the most central, of man's dependence and existence in the total order of things To experience it is the one and only aspiration The main features of such a consciousness so far the west is concerned is found in the lives of Spinoza and Leibniz who were pluralists and conscious of their dependence on the Divine The Bhakti cult rests profoundly on the

feeling of dependence and a seeking after the fullest exemplification of that dependent relation Those schools are fundamentally religious systems which teach the practice of dependence on the One supreme Lord Theism or the acceptance of God is the acceptance of the dependence of man and all creatures on Him, in whom they live and move and have their being That the bhakti might be explosive and emotional or rational and resigned does not in the least take away from it the quality of utter dependence on God Man is met in the life of the bhakta as part of God, and only through God are others realized as brothers and participators in God's Lila

In mysticism then, life is an adventure a progress made by the individual a purusakara towards the ideal of utter self-realization not different at earlier stages for the seeking of independence This struggle for independence is quite different from the struggle for dependence But on a profounder consideration, just like the doctrine of negation where all negation is determination, so also struggle after independence (negation) is indeed the struggle after dependence (affirmation) on God It is this significant fact that is evident from the Upanishadic teaching

The history of the growth of Indian thought might well be said to illustrare the two tendencies It is undoubted that the idea of God is the first and foremost feature In fact, the Rig Veda is said to represent the evolution of God through the Gods who belong to several planes and represent the incarnation of the forces of various malefic and benefic kinds The recognition of the two-fold nature of the forces itself is sufficient warrant for the impending struggle, religious as well as ethical Gods of light and life are invoked against the forces of darkness and death But it is clear that the hope and trust in the Divine alone can make life triumph God must become the master of Maya and indeed utilize it for manifesting his greatness The dialectic works thus *towards the distinct superiority and lordship of the* Divine Lord Knowledge of the Divine leads to transcendence and conquest over death ard disintegration, defeat and disaster

Action that men do, must be action that is sanctified by knowledge Ignorant action it is that leads to death, whereas action that is governed by knowledge is what leads to liberation and true creation The Seer who sees far beyond the present, whose vision transcends the limits of ordinary perception, one who is kranta darsi, executes his action from the transcendental standpoint, sub-specie eterni it may be, for that is the meaning of the kranta darsi, a free man thus is one who in almost every respect resembles his God

The mystical consciousness also has this danger of being diverted to mere struggle after abstract freedom, kevalatva The samkhyam purusa is the standing witness of mere freedom Such a being who stands alone in his isolation is little comfort. Nor is the Buddhistic Buddha who has attained Nirvana very different from such a lonely figure It is impossible for such lonely creatures to survive their loneliness It is with characteristic brilliance that the Vedic passage intimates that God even feeling lonely sought out His Creation Even the transcendent requires the phenomenal, the Divine the human No wonder the fall (or at least the so called fall) from the supreme Isolationism of Samkhya and Buddhism to the latter stages of the same doctrines is significant of the truth Just as the Intellectualized fictions of ritualism or representative symbolism can not long sustain an atmosphere of non empiricism or pseudo-empiricism and has to come to terms with Yathartha jnana, real knowledge of the concrete human situation and knowledge and growth and struggle (as Platonism also fully was made to feel), so also mere struggle after liberty from all limitations and impediments has to come to terms with the realization of the Supreme on whom all are dependent, and indeed has to join its forces with such an effort

Such then is the general thesis of the paper The fact about our spiritual life consists in a four-fold activity First and foremost the realization and deepening consciousness of the living presence which can be said to be synthetic knowledge Such a knowledge far from being mere intellectualization of life

is a dynamic source of all action Knowledge becomes the bed rock of synthetic action Such action and such knowledge intermingle so fully that in the words of Bergson, knowledge and action (ubhayor saha) are indistinguishable

To know is to be Equally to know is to practise the destruction of barriers to understanding and progress of spiritual life And to make all efforts are rebirth or birth into the spiritual Illumination It is this fourfold intermingling that constitues an intergral yoga Body and mind and Spirit and Realisation all participare in the Yoga

The psychology of the Saint shows not merely the dynamic introvert struggle of the Mystic but also the extrovert adoration of the Deity whom he apprehends The problem of relationship between religious and mystical consciousness is not to be studied either in isolation or in their initial expressions The maturity of these ought to be considered The saint is either a demented idealist, a self hallucinating individual nor an insane dictator struggling to be All and Everything in Himself The Saint is a mature being and in a sense a realized soul, a mahatma, an integral Self This being the case we cannot entertain the views of Santayana or Leonard Woolfe or of those psychologists of Religion who consider religious (mystical) experiences to be regressions of personality into the primitive or invasions of the primitive libido of the normal The mystical consciousness if it be studied in its normal evolution gradually sheds away the barriers to fullest experience and realizes its place in the Ultimate scheme of things The religious consciousness when it is traced from its origins also reveals the final end to be the realization of the freedom from all barriers except the one and fundamental and inalienable realization of the Unity of the Individual in the All, an aprthaksiddha sambandha of the futile with the infinite including, however, in every other respect equality

Thus the realization of the Unity is foundational in the Mystic as well as the Religious effort This realization is of the form of Vision and Experience rolled into one, and means the

liberation from death as well as enjoyment of Immortality or Bliss (amrtatva) Intuition is the result of both, but this intuition is at once Atmanubhava as well as Brahmanubhava in its final fullness The mystic, if he merely pursues the path of destruction of barriers without the initial knowledge of the Omnipervaisveness of the All in All, will end in darkness and ignorance Religious Consciousness, if it excludes the realization of the freedom from barriers and concentrates on the Brahmanubhava alone, will, it is affirmed, lead to greater darkness or rather ignorance The point made out is that such crises might occur or rather have occurred We can trace the danger of the former, but it appears at first sight difficult to affirm the latter. All the same, it is a fact that the two must go together, the freedom from barriers to true realisation is part and parcel of the effort to realize Brahman-Experience

Sri Vedanta Desika points out that these two are essentially the Unity regarding the Experience of Brahman, and both must be practised together Here he speaks as a Yogin, and not as a mere interpreter He starts his commentary that the first and fundamental illusion of man is regarding his own freedom, but that does not permit the individual to surrender his activities which shall further or advance his realization of the Brahman Actions, obligatoty actions as prescribed by the sastras, have to be performed, and prescribed actions must be given up To perform actions that tend to realize mere darkness of the soul, ignorance, is to nullify oneself It is prescribed action that has to be done, and all prescribed actions have as their test the Omnipervasiveness and Control of the Deity mentioned in the opening mantra of the Isavasyopanisad The descriptions of the Deity that follow are all intended to guide the action of man from the altitude of dharma, the real dharma of the individual being dependence on the supreme Lord The divine sustains the actions of all individuals but it is the individual who has to do the actions in accordance with his own inner svadharma, which is the dependence on the Lord (paradhinatva) By such a supreme paradhinatva, the individual realizes a state of being non-

different from the Lord Himself as shown exquisitely by the first and second case endings of the Mantra XI which could be interchanged without losing the meaning and import of the mantra Then comes the instruction of unitary practice of Action and Knowledge intimated in the first and second verses as well as the unitary practice of Asambhuti and Sambhuti, destruction of barriers to Brahmanubhava and the effort to realize Brahmanubhava That Brahmanubhava is called also Birth, Sambhuti, is a well established fact That in the Upanishads also such a usage is available is proved by the quotations from the Chandogya Upanishad

> Sarvakarma sarvakama sarvagandha sarvarasas sarvamidam abhyatto'vakyanadara esama atma ntahrdaya etadbrahmaitah pretyabhisambhavatasmi

Again

> Syamacchabalam prapadye sabalacchayam prapadye'sva iva romani vidhuya papam candra iva rahormukhat pramucya ahutva sariram akrt krtatma brahmalokam abhisambhavamityabhisambhavami (Chand Up , VIII xiii 1)

In both these places the ordinary translation is that of attaining the Brahmaloka That is indeed the birth into reality which is everything Therefore the Isavasyopanishad usage of sambhuti has its connection and integration with the Chandogya passage and has to be interpreted in the same manner

The merit of this usage is clear when it is discovered from the context that the teaching here is regarding the practice of Brahmanubhava and nothing less Once the meaning of Sambhuti is fixed then, the meaning of its negative Asambhuti is easily discovered The asambhuti means the destruction of birth But can we ever practise anything that is positively destruction of pure and simple and can asambhuti or destruction mean destruction alone? Destruction is here defined as that destruction which leads to conquest over destruction or death Thus the asambhuti here intimated is the destruction of death, and death means the surrender to forces that lead to ignorance

Appendix II

MEDITATION ON THE ĪŚĀVĀSYOPANISAD

By Dr K C Varadachari

I have always felt that Upanisads should be read as instructions in Sādhana rather than metaphysical statements about the Nature of Reality, though it must be well understood that no sādhana can proceed without a reality view. Every Upaniṣad is a Vidyā and should be meditated upon as the Ancients used to do, rather than discussed about for the mere purposes of objective knowledge. This meditation leads to inward understanding, occult and profound of the subject matter however difficult of comprehension it may appear to be at the beginning. Meditation is also silent prayer, inward and deep, and a communion, a communion with reality in its depths rather than on its surface forms, merely, and as such it is something that passes into knowledge or consciring, or *jñāna bhakti rūpa* (knowledge of the form of devotion). It is well known that there is no Upaniṣad which enfolds so much of value and synthesis in the brief at compass other than the Īśāvasyopaniṣad. In meditating upon its meditatable portion that is the final four verses (mantras—15 to 18) which is asked to be meditated upon, or used as Prayer-formula, I was singularly struck by the remarkable series of impressions registered in my consciousness. I am trying to share these meditations on the Supreme Being, the 'I' of all beings and things, with all.

1. The first prayer

   HIRANMAYENA PĀTRENA
   SATYASYĀPIHITAM MUKHAM
   TAT TVAM PŪṢANNAPĀVRNU
   SATYADHARMĀYA DRSTAYE

clearly reveals that the individual soul covered over by Ignorance, here described as the Passion coloured (Golden) lid, is unable to see the Lord in everything outward. The earlier instructions in the sixth and seventh verses *sarvabhuteṣu ca ātmānam* and *sarvāṇi bhutāni ātmani tiṣṭhan* and *sarvāni bhutāni*

atmaivabhut 'the self in all beings, 'all beings in the Self' and 'the Self as that which has become all beings', are incapable of being realized or experienced through the senses, and even as the *Kenopanisad* has beautifully stated *Yad vaca nabhyuditam yena vagabhyudyate, Yan manasa na manute yenahur mano matam, yaccaksusa na paśyati yena cakṣumsi pasyati yacchrotrena na śrnoti yena śrotram idam śrutam yat pranena na praniti yena pranah praniyate* it is through the Self *we see*, hear, think, breathe, speak

Thus the subject of all experiences is the Self, not only in respect of each individual but also in respect of all individuals This Self is in all beings and it is this Self nature that is to be known It could only be known when the passion coloured lid is removed It is the Truth Nature Man aspires for the removal of this lid that prevents the realisation of truth function or truth nature Every other function of the self such as sensing, thinking, breathing and speaking is not the real function since they cannot intimate the original truth of the self Thus it is, that this Being, unseeable by the senses, is capable of being seen in a mind that is absolutely quiet and calm A strong and impregnable calm in the necessity of the soul, this may mean that there is much reserve strength of faith in the truth-nature to sustain any loss that the loss of passions might have caused More fully this calm must be conceived as very difficult of arriving by means of any ignorant move or passion or will that is egoistic, and it must therefore appear that it would be incapable of being achieved by the individual out of his own ignorant volition or ideation or emotion The mental peace or *prasada* that is stated to be possible to a soul that has got rid of all outward desire and crushed out all emotive and mental movements of the *citta*, is something attained through the practice of inhibition of the same constantly through *abhyasa* and discrimination It is true here that though the soul possesses all this practice and discrimination and has attained the necessary peace too and calm contentless existence there survives yet the egoism, the true lid golden as it is stated attractive and beautiful, and yet it is something that has to be

Asambhuti thus involves double negation, negation of negation This construction is peculiar and yet this is valid because of the context wherein it is used The phrase does not occur any where else in the Upanisads, and therein lies the uniqueness of this meaning This is therefore another crucial passage in the explanation and interpretation of the Upanisadic philosophy

The mystical consciousness being the dynamic "other" (itara) of the religious, and the destroyer of the barriers to birth or knowledge of the Divine, a negator or negation, is what is identified here as Asambhuti Sri Sankara's view that Asambhuti must be taken to be pralaya, is undoubtedly worthy of consideretion taken independently out of the context, but is ruled out in this context Nor could birth and death be practised together by any individual One cannot practise either destruction or creation on a universal scale The meaning that birth itself promotes dissolution is undoubtedly a better rendering than that of Sankara but then these are two processes or turn-efforts aimed at realizing ends which are different The use of the word asambhuti is not significant, so significant as to yield the meaning of the word in the earlier passage as that which leads to the darkness of ignorance Nor is Sri Madhavacarya's rendering of the two words asambhuti as destroyer and Sambhuti as creator acceptable though from a theist's stand point it is by far the most acceptable God has to be meditated upon not only as creator but also destroyer or rather as both (cf Vedanta Sustras which speak of Brahman as creator, destroyer etc Janmadyasya yatah I i 2) Sri Vedanta Desika finds that the whole Upanisad is based on the foundation of an instruction of the Guru to his pupil and the second half of the Upanisad is devoted to the instruction of practice

Moksa and Ananda are the two fruits of all practice, free dom from limitations as well as enjoyment of the Brahman are two results that Mysticism in conjunction with Religious consciousness achieves Radical mysticism which is indistinguishable from emotional outbursts which produces more heat than light, tends to realize the hallucinatory freedom Radical

fundamentalism erroneously called religious consciousness leads one to the contracted and p·rverted emotionalism of the opposite kind To escape from both, without abandoning the crucial essence of these two thirsts or instincts is the method of synthesis The synthesis must be organic and not merely a patched up compromise Emotion is the one thing that has to be canalized and made to perform the liberating task as as well as realizing task of Man Else Split personalities will result The corrective to the mystical consciousnes is the intelligent understanding of the Universal Being taught in the opening mantra The corrective to the religious is the acceptance of the mystical goal the realization of the plane of life the fullness of existence characteristic of the Divine Life to be significant must embrace the richness, and the fullness of the Divine life here, and on this plane of human thought too The organic fusion of the mystical and the religious under the aegis of the all saving knowledge of the Omnipervasive Divine Lord, leads to the profound sense of the Organic which is the truth of existence, the unitas multiplex of all existence is thus realized in a wonderful manner, intimated by the most luminous statement of Unity expressed by the phrase Soham asmi

A close study of the commentary of Sri Vedanta Desika will throw significant light on the Upanisadic philosophy The approach *towards the understanding of the basic concept of* Unity interms of the Organic Theism of Ramanuja and Sri Vaisnavism is found to yield better results than any other approach, now that Abosolutisms and Realisms Personalisms and Holisms have been found to present unsynthetic studies of great problems

removed This removal is stated to be possible only by or, through the Grace of God, Pusan, the Nourisher—Protector, the Supreme Godhead who is the One of whom the sages speak variously, because of different functions that He simultaneously discharges spontaneously felicitously and through puissant Grace This luminous Peace is a Presence of the Divine, different in kind in a sense from the preliminary unstable peace attained through one s own will and contra-will This peace is a revelatory Peace, a permanent and abiding true peace-nature that is the foundational nature of the individual soul in its unity with the Divine

It is interesting always to find a myth in keeping with or corresponding to this discovery of a depth that is essentially to be probed, for it is the problem of the nature of the individual self as to whether it can only arrive at a golden peace impermanent and capable of being defeated, or a true peace permanent and incapable of any disturbances despite all these occurring The pauranic analogue here is the story of Hiranyakaśipu, the golden bedded or gold vestured or gold coated being, a vital being (titan), mighty and dark with passion, who searched as no man or God did for the omnipervader Visnu, who, he had heard, was the enemy of all egoedness, egoed eyedness (Hiranyaksa) greedy eyed or greed covered soul, of thieves or usurper robbers of what really belongs to the Omnipervasive Iśvara He Hiranyakaśipu, even like his brother Hiranyaksa, was an ectype of the Arch demon dragon Vṛtra, the serpent-symboled being who encompassed all the worlds, even as the other Vedic figures like Vala, Panis were and the Puraṇic Naraka, Taraka, Ravana were They made it impossible for the true nature to flow out They sequestered Truth, confined it, penned it in the Cave (of the Heart) making it impossible for it to emerge out of it In the Heart is hidden the soul and Deity of the size of the thumb, brilliant and eternal the self of all beings It was His lid of passion or egoism that was hinder ing the perception of the Omnipervader whom his son, Prahlada, his own higher Buddhi, despite all the tortures and punishments was proclaiming to be everywhere, it was this that was prayed

for to be removed Perhaps it is as well that we should remember that there are differences between souls —divisions that cut across our prejudices and castes perhaps ,—and souls are marked either Āsura, Manusa and Daiva (Man being bi valent either including to the Asura or Deva) or sattva rajasa and tamasa It is even possible to hold that each of the former may have three divisions as shown in the latter, thus Asuras may belong to the sattva or rajasa or tamasa kinds even as the Gods may So Vibhisana and Trijata among the Asuras were considered to be sattvika asuras even as Prahlada and Mahabali have belonged to the sattvika Asura jati The prayer that is addressed to the Divine as the One Lord of all creatures, Praja pati, the father and parent not only of Gods and men but even of the Asuras The prayer is necessitated by the ardent fury of the frustrated passion-governed soul which thought of itself as the Self

It is in one sense true that what man has made by ignorance man may unmake by means of knowledge But ego is not merely a nucleus of the Divine effulgence but also a constellation of habits of thought and sense and volition and sentiment It is this latter that is usually called the self or soul by many and it is this which modern psychology recognizes as the self or personality even as the purely rationalistic Buddhistic schools conceived it to be, and therefore rightly denied its permanence There is yet a truth in individuality which is not egoism which is entirely fundamentally a centre of Divine Being, a secret manyness of the Divine It is this that is unreachable by thought and sense and volition because it is the universal that is uniquely individualised but that is egoed as a possessive Being This secret could be wrested only by the Self, that is, the Divine As we have already pointed out the truth becomes clear when we agree to consider that there are supramental or divinised beings mental beings and effulgent vital beings The first is a class by itself and has never probably suffered from this disaster of separation from the centre, the Truth, *Satya dharma*, a separation resulting from the covering by the lid It is only the human mental and the asuraic vital beings who are in need of

a useful bye product There is absolutely no evidence to show that there is any other substance than the perceived unity of sense or matter This being the reading of materialism the question about the existence of the soul or spiritual essence becomes all important for any system of spiritual philosophy (Vedanta) or Religion

Idealism no doubt has done yeoman service in the cause of establishing the priority of mind (consciousness) and its indispensability and the omni-effectiveness of Mind But these conclusions it has arrived at through the abstract activity of thought or reason or intellection which distinguishes or extracts the principles or laws of thought or axioms or categories of experience from the mass of presented sensations feelings, dispositions and instincts, belonging to the changing flux which is characteristic of the universe of matter (sensory world) These ideas or reals or essences or principles or axioms or values that it has extracted or analysed from the '*A priori Synthesis*' (of Kant's Metaphysics) it has sought to unify or integrate or systematize into a universe with the help of the principles of coherance and non-self contradiction as between themselves A reality so built up of these ideas' does indeed confer a permanence to the unity of thought, and may even be, in a truer measure, a reality of the mind—for really every thinking being feels himself to be a mind But then this unity of reality in which the rational alone is real has been accepted to be just a bloodless ballet of impalpable categories ', whilst it did deliver the mind from the sensations feelings and fleeting existence, it did not liberate the mind from itself, that is to say from its own structure, in order to permit activity or search or realization of that in the world It could not satisfy the structure of experience which constantly overflows the categories of both abstract thinking and sensory being Philosophy secured a permanence and even a type of peace but not that which satisfies even its own inward drive towards all-round acceptance of integral being The absolute of the idealist certainly could not be called a self or a soul Reactions in the shapes of radical empiricism, positivism, pragmatism and realisms of the critical

and neo-varieties had indeed intervened as anticipated But what was needed was not more materialism, but more of idealism and an acceptance of the fact that real progress should lead to a deeper and profounder truth of the self or spirit or mind than was made possible by intellectual idealism The abstract activity of the intellect only protested against the sensory fleeting experiences, little knowing or discerning that the intellect itself is but a habit of being, and only the manufacturer of the permanent structure of matter against its own fleeting structure

The mystic always attempted a higher type of abstraction through a process that combined the intellectual type of abstraction or negation with the process of psychological renunciation of the sensory *This nivrtti or abstraction that is two pronged* enabled his Yoga to go beyond the intellect itself to a state of being that might be called *nirvāna—vana* less that is, without any type of *citta vrtti* This further made it possible for him to discover the utter duality between the soul and its body, and therefore helped death' or 'psychical death' This psychical death is not a mere symbolic or mimetic act of dying but a real dying to the body so as to live to the soul, and incidentally making the body an instrument awakened to its soul s real and ultimate destiny, as against the present tendency of making the soul awakened to the destiny of the body It is a death in a deeper and more intensive form than the physical death (civil or municipal death) which is but the termination of one's body, a biological death The delusion that the body is the soul can never be got over unless or until the individual can release the soul from the tentacles of matter and the body that is physically understood as the configuration of instincts desires and ideations and purposes or cravings, and make it move out of and into the latter at will No doubt the greatest assertion of the Mimamsakas and others has been that unless we accept that there is a fundamental distinction between the body and the soul and predicate *immortality or at least indestructibility to it*, the injunctions of the Vedas that promise experiences in the heaven, world, etc , will have no validity, a situation that is

intolerable But this is not enough At least the Veda does intimate this 'unsheathing' as something devoutly to be wished for, for it speaks about a state of being of the Rsis who knew fully and in experience of this absolute difference between the body and its soul or rather the soul and its bodies This 'unsheathing' is an experience that is got in the state of ecstacy or integral absorption or concentric meditation and is explained as a siddhi (or to use the Buddhistic phrase 'iddhi') in Yoga (Hindu as well as Jaina) The jivanmukta is one who at least knows and experiences the freedom of the soul in the body and this experience is not one merely of absolute control over the organs of sense and action and antahkarana but a radical disjunction that is only short of a total abandonment. I do not hold that this is desirable or all that Yoga is aiming at, but this radical otherness of these components of the Organic is a thing that must first be learnt, and from this alone can arise knowledge and a being that entails a further step on the evolutionary unfoldment This abstraction of the real 'psychic being not merely on the level of thought and mind but also the Jagrat level of waking consciousness and physical being is indeed very difficult Many hold that this is dangerous (So at least the ancient occult literatures hold) Without the guidance and grace of God or the Divine powers it will mean lot of pain and even death, that entails a new effort in another life But without this knowledge being achieved and realized fully with the help of reason and emotion, and a dynamic awareness, the illusion of body-soul (dehatma bhrama) is incapable of being finally and utterly rooted out Till then we shall continue to be helpless against the onslaughts of radical empiricism and scientific materialism. Biological death does not and cannot perform this act for us, for it can only liberate us from the outer shell or coat of perceptible existence outworn by experience, but not the subtle sheath which is stated to carry forward our *sancitakarma* That is precisely the reason why we have to choose the 'psychic death', the death that *means* the *business of realization* of our 'otherness' out of love of true liberation This is achieved by knowledge that even transcends abstract reason and is gnostic or supramental, or at least intuitive

Thus the primary necessity emerges, in whatever way we may think, for a definite and complete vindication of the principle of the difference between the individual soul and its body, and any attempt to refer it to any pramana is almost to deny to the self what is promised to the mind It breeds always the fear of a possibility of fall or illusion The promise of divine knowledge that from that there is no fall or regress (*acyuta* knowledge or *anavrtti* ascent) can never be kept The siddhas have always taken the view that truths of vedic experience ought to be experienced and ought to be taken seriously

Thus we come to an important point in our meditation when we find that the primary test visualised by the seeking vital soul (Hiraṇyakaśipu) was the invocation to Death and even may we say a willingness to see the truth through, whether indeed the Divine is in oneself, a fact that would settle two things at one stroke What the enlightened Soul, Prahlada knew and experienced through his own sufferings at the hands of the Egoistic matter-ridden being, is now being questioned radically by the latter This is the cult of the intrepid warrior A warrior in battle is prepared to die for some duty, or principle or loyalty This preparedness to die is an actual asset in the solution of the problem of soul body delusion The 'psychical death' is effected at the very moment of the will to die in order to live That it is a crude method and even a violent method does not vitiate the fact that it is a method In the second chapter of the *Gita* Bhagavan Śri Kṛṣna teaches the most important truth that the soul is unborn and that the body is perishable and is a coat that is worn and cast off when it has served the purpose, and even if the soul were but perishable it is better to die for a cause that is ultimate or for the sake of ordained kṣatradharma The metaphysical implication underlying this counsel is to get over the *bhrama* that visits even very advanced souls, like Śri Arjuna not only in respect of oneself but also in respect of other selves or souls Further it is necessary to experiment with truth for the sake of absolute knowledge Thus the kṣatriya-dharma prepares for the

Siddhis even may appear to reveal the possibilities of the material existence only rather than the nature of the Spirit that is other than it Obviously then when the search for the Divine took place He could not be caught anywhere by Hiranyakaśipu, for it is naively remarked by the Purana that the Divine entered into His nose Is it not as the Kenopanisad states by the Divine that one smells or knows or hears? The psychic death was sure to come, but not until one is prepared for the worst does it pass off lightly, or joyously illuminating the interiors and revealing the separateness by dismissing or sublating the delusion Otherwise the worst must be faced many times The truth of intelligence is that it is 'ekasanta grahi', whereas ignorance is 'anekasantagrahi' The former requires no repetition the latter does Prahlada did not need repetition for he was Buddhi, Hiranyakaśipu was instinct and needed all the violence of the spiritual to overcome its inward resistance It is true that modern mystics and other generous souls who think that theoretical philosophizing and acceptance of idealism or absolutism insufficient will find that all that has been written above merely clarifies the mystic sincerity and will scare away only drawing room philosophers For others it is a welcome adventure in the spaces of spirit which will resolve the many controversies of philosophers and make for honest experience and practical spirituality That does not mean that we need to bid good bye to philosophizing As already pointed out it is the business of this dynamic experiment of Vedantic knowing (Sankhya Yoga in the language of Śri Kṛsna), to lift up the understanding from the barren constructs of superficial abstractions We can then proceed to see in the next two mantras the same illumined consciousness that has beheld the One Unity of all Godheads and its own self, now resolves to offer up itself in utter consecration for the sake of an integral transformation The self or soul is immortal, an immortal portion of the Divine a truth, which has no fixed habitation nor are its bodies permanent The truth has been learnt that the self is other than the body (Śarira) For it is a truth that a body is an instrument of a self which exists by reason of the

soul or self within, which utilises it and enjoys it for some occult purpose or secret delight, and there is no particular reason to hope that these purposes are either eternal or permanent delights, though delight be the very nature of the Self-delight that enjoys the Oneness as well as secret manyness, or manyness and its secret oneness, being [as well as becoming, which are just the conceptual representations of this two fold delight of Transcendent Being Now the sacrifice of the self or one of its manyness is sometimes held to be a necessity, a necessity of the truth of the former occult knowledge Sacrifice or the Rite of Sacrifice is a total consecration to the Divine Lord of all Enjoyments and offering and not, as is usually held, a renunciatory act, an act that merely breathes the air of denudation however free from inward sorrow at non possession of that which was possessed The Body it is that is to be offered along with the inward self to the Supreme One Being, the Omnipervader Īśa It is by this act, apparently of a total surrender of all possessions (as is intimated in the very first mantra of the *Īśa tyaktena bhuñjitha*), that the fullest riches of the transcendent kind (*rayi*) (*Śreyas* of the *Katha* and the *Gita*) are attained Thus it is that the awakened soul, seeking the fullest sovereignty and empire resolves upon the Great Rite and conquest of the Viśva through sacrifice This sacrifice is sometimes called the Viśvajit sacrifice or the Aśvamedha sacrifice In these sacrifices the gifts or dakṣina are to be one s fullest possessions The Viśvajit sacrifice of Vājaśravas father of Naciketas, or the Aśvamedha of Maha Bali is the greatest sacrifice, in this sense that it has a great mystic meaning He who would possess (the) All must lose all or give or give away all other possessions and not ' give up all" to others This was the *pratijna* the resolution or resolve of the sacrificer who had awakened to the Joyful Wisdom (Prahlada) And it is clear that it would not have been a complete sacrifice but for the coming of Vamana, the Dwarf brahmana, who claimed the three feet by His measure as Lord of the Three Feet being the Fourth as *OM* (A U M) interpreted as Earth (Vaiśvānar) as Midatmosphere (Taijasa) (the subliminal abode of the rajas).

Kathopanisad and the Agni *Agnirahasyopanisad* of the Satapatha Brahmana) which is invariably completed by the Divine's acceptance in person of the intimate identity that is the reality-function between the indwelling seer and the super conscient Universal It is this utter and total acceptance that is usually-spoken of as the realization of the establishment of the Seat of Brahman in the Heart, the achievement of the Ānanda, the Rasatala of Mahabali It is this beatitude that has been stated to be the result of a complete surrender It is as it were the shifting of the centre of action from the individual ego to the Universal Person the Cosmic and supraconscious supracosmic Divine It is not without significance that the Seer Priest who officiates at the sacrifice of Mahabali is Śukra (*Isa* 8) for on the path of real and fundamental divine evolution the Leader, the Sacrificer, Priest every part of the process of ascension passing on transformation is achieved by the Divine for the Divine and in the Divine, the individual soul playing the part of a quiet aspiring flame fed and lifted up unto union /

Surrender or Śaranagati Vidya is stated to have six steps anukulyasya Sankalpa (willing the helpful to ascent), Prati kulyasya Varjanam (renouncing the obstructive), goptṛtva varanam (electing the Goal), Mahaviśvasa (radical faith in the Divine) Ātmaniksepa (placing of the self at the feet of God), and Karpanya (complete dependence involving a feeling of helplessness without the Divine) We can see in those four mantras of the *Isavasyopanisad* (15 18) these six in some form in the 15th verse— Satyadharmaya dṛstaye' refers to this willing of the helpful (i), whereas the prayer to the Divine Nourisher (Pusan) to uncover the golden lid that covers the face of Truth is the renunciation of the obstructing forces (ii), the 16th mantra in its first part 'Tat te rupam kalyanatamam paśyami is the wish of the votary to see the Divine auspicious form and thus forms the third step (iii), whereas the belief that the self of the worshipper and that of the Solar Orb is the expression of the great faith in the Omni selfness of God the mahaviśvasa (iv), in the 17th verse we have the expression of the Ātmaniksepa, surrender (Kṛtam) or

reveals the eternal, and this intermingling in the process of civilization, through poetry, art, sculpture, dance and philosophy and sciences, clearly portends so simple intellectual understanding On the contrary rationalism has tended to be dogmatic and has ceased to see the confusion into which its own analyses have landed it Spiritual understanding or gnostic being will clearly interleave the historical with that which is suprahistorical and grant meanings not available in the one or the other exclusively The fundamental manner of interpretation was long ago envisaged in the Brahmanic literature, but we have grown so much intellectual these days that we have for a long time unaccustomed to see more than one aspect at a time and this seeing of one aspect did the trick of depriving us of the fruits and visions of the entire reality To quote the Īsa (9) again "Andham tamah pravisanti Ye'vidyām upasate tato bhuya iva te tamo ya u vidyayam ratah (see also the 12th mantra) Thus it is necessary to interpret the whole body of literature as an organic whole This is undoubtedly difficult and may lead to lot of confusion and may be called Research in the strict and literal sense of the term, but this is not the research that will get the applause of the savants and scholars of the present day It means the seeing of things temporal and eternal in one sweep and this one is forced to say 'sadly' is possible only to one supramentally awakened to the deep and foundational unity of the two by a radical experience

———